



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER.

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INTIMATIONS OF IMMORTALITY

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Our birth is but a sleep and a forgetting:
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home:
Heaven lies about us in our infancy.

Excerpt—William Wordsworth

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Greetings!



Once more our Forum Editor asks me to dictate a few words of greeting for the next issue of the Forum Magazine. What can I say to you that I have not already said? Every day I receive a few letters from members telling me how much they appreciate this magazine. I am not going to turn these columns into a testimonial pamphlet, for I do not think you are concerned with or interested in other persons' opinions of the magazine when you can read it and form your own opinion. It is interesting to note, however, that with all of the suggestions that come to us each week from readers as to what we should do with or add to the Forum, I have not yet received a single suggestion to the effect that we should discontinue it, stop it, or let it pass out of existence. No doubt one of these days our friendly enemies will write and tell us the world would have been better, and the field of literature improved, if the Forum Magazine had never been issued. When I get such a letter I will frankly tell you about it and tell you who sent the statement. That is, I will if the person who writes such a letter signs his real name and address; but I do not believe that he will do this, for such persons seldom sign their names.

Sometimes it seems strange to me in talking before the Forum, and realizing that my words are being taken down for publication in this magazine, to use the word "I" so many times. As Rosicrucians we should avoid the first person pronoun whenever possible, but here is a magazine issued every other month that almost wears out the type-setting machine using the letter "I" so many times. If I changed the *I* to *we* like Lindbergh did, I am afraid a great many of our readers will not know whether I am talking about members of the Forum, myself, or the officers here at headquarters. So I stick to the first person

pronoun, and say to myself, "Masters, please forgive me!"

May I say in passing that whenever I am expressing a definite, dogmatic opinion in regard to any subject that appears in this Forum, I am either expressing my personal experience or the Rosicrucian opinion as presented in our teachings. I do have a few personal opinions not based on experience, but I do not voice these in the Forum because they are merely my personal opinions, unproved, and they may be erroneous. Many of my personal opinions have been changed in past years through the Rosicrucian teachings, and through personal experiences. I believed for many years that all men were born equal and should have an equal position in the social scheme of things in this earthly life. The Rosicrucian teachings caused me to analyze my beliefs, and I proceeded to investigate. Personal experience covering a number of years in the course of investigation has convinced me that I was wrong in my former opinion. I am now thoroughly convinced that many human beings now existing in various parts of the world, and even some right here in North America and in the most civilized parts of Europe were born to be slaves, or servants, or workers of a lower social class than others, and that others were born to be in positions of a higher social position. I do not mean by this that some are born to rule over others, or to live as parasites on the life and income of others, or that any are born with the so-called silver spoon in their mouths, and to occupy a high social position merely because their forbears earned such a position, and they have inherited ancestral social positions. But I do believe that in the scheme of evolution all individuals must work their way through the lower social positions as servants and slaves, and attain freedom and the right and power

IMPORTANT NOTICE

All readers of the Forum Magazine should take notice of the following important statement: An error was made on the cover of the last issue of the Forum magazine dated December 1932. On the date line the issue was stated as being Volume 3, No. 4. It should have read No. 3. In order to avoid confusion in the future each reader of the Forum magazine should turn to the cover of the last issue and correct the No. 4 on the cover, changing it to No. 3 so that in future index lists of subjects and articles the number will be correct.

to govern themselves and others, and act as leaders. Such higher positions must be attained through worthiness, experience, devotion, altruism, humanitarian understanding, and long periods of actual service.

Some of the greatest Masters in the past have said that he who is greatest among all is he who is the greatest servant. There is no greater work in the world than that of service, and there is no more useless being in the world than one who can perform no service, but demands that all service be performed for him. Any person occupying a position where he demands that all wait upon him, and he do nothing but enjoy the service of others, is not only a social parasite, but a universal non-entity. The greatest lessons of life are learned at the bottom of the ladder, and through service, suffering, want, privation, hard labor, and the trials and tribulations of fighting for attainment.

I have met hundreds in recent years who are happy when serving. They express the best that is in them, and are more efficient so far as the application of their natural abilities is concerned while working and serving than they would be if they were given the abundances of life without the necessity of labor and service. And I found that those who have attained a position above service, as it is generally understood, or above labor, are the ones that have been qualified to assume the greater responsibilities of directing others, and who labor mentally and spiritually and in other ways with greater fatigue and a greater expenditure of energy than those who merely serve in a physical sense.

We cannot all be servants, we cannot all be masters. The masters' success, and the success of directors, leaders, rulers, guides, and superintendents not only depends upon the loyal services of those following directions, but upon the intellect of the leaders. A king is no king without a country of subjects, a ruler is no ruler without those to rule, a leader cannot be a successful leader unless there are those who loyally and enthusiastically follow. No man can be an efficient guide and director unless there are those who have confidence in him, and are willing to be led and directed. On the other hand, the greatest servants, and the greatest workers cannot perform efficiently and work out their own salvations unless they are properly directed, and have kind and considerate directors to lead them in their service, and to whom they can pay respect while serving them in every way.

Service leads to knowledge, as does study. Knowledge leads to wisdom, and wisdom is the goal of all earthly experience so far as the human objective being is concerned. Freedom comes not from setting aside the obligations of life, but through learning them, mastering them, and ris-

ing above them. He who serves is mastering the problems of life in as efficient and proper a manner as he who directs those who serve.

Those who fail in their opportunities to lead and direct in this life, or who take tyrannical advantage of their position in this incarnation to properly direct those who are ready to serve, will find themselves in the serving class in the next incarnation in order that they may relearn the fundamental lessons of life. Those who are serving and perhaps suffering under the lash of the whip of necessity in this incarnation and who serve willingly and understandingly will be advanced to the position of leaders in the next, so that they may use the knowledge gained as servants to sympathetically guide and direct those who serve. But again they must lead and direct properly, or they will return to the stage of evolution from whence they progressed until they have learned life's lessons well.

Thus do I believe now, and thus has my belief been changing through careful study and experience. But because my opinions may change I do not express them when and where they may influence others. What I say in the Forum is based either on absolute knowledge and experience of my own, or the experience of the Master Rosicrucians throughout the ages whose dictums and explanations have heretofore proved to be correct, reliable, and dependable.

That the Forum Magazine is becoming an almost daily guide in the lives of thousands of our members makes my position more responsible, and more sensitive. I keenly and carefully weigh every word I use in these Forum discussions. I have to keep in mind the various classes or social positions of all of our members. I have to keep in mind the financial, economic, and business distinctions of the members. I have to keep in mind the racial and religious classifications, and I have to keep in mind the national and geographical classifications. I must forget that I am an American citizen, resident in an American city, or standing in an American building talking to a majority of Americans, and a few foreigners. I must remember that my words are being read by Canadians, those living in Mexico, and foreign countries. I must remember that I cannot refer to my country as our country, for the Rosicrucians have no country. Each Rosicrucian respects and honors the flag under which he lives, but at the same time is ready to show the same, or nearly the same respect to any other flag that represents a decent, respectable, honorable, peace-loving nation. Even the crude handmade flag of a pagan village can be respected by a Rosicrucian if it is a sacred symbol of an evolving group of human beings, the majority of whom represent the desire to improve themselves and advance into civilization. I cannot, as an American, overlook

the fact that in the blood of our American people is the blood of many races, all honorable, and worthy of esteem. And I cannot overlook the fact that in the soul of each American is the same Divine Essence—no greater and no better than in the soul of every human being of every race and country.

To be conscious, however, of the fact that one is moulding or modifying the opinion, belief, faith, hopes, aspirations, and activities of thousands of persons brings with it tremendous responsibility. I know only too well from thousands of letters that our members just as carefully analyze and examine every word and every sentence that issues from us as official statements as we try to weigh and examine every thought we express. I must not deceive; I must not delude! I must not be indefinite; I must not be inconsistent; I must not build up false hopes and expectations.

I have spent the better part of my life in devotion to this work, and I have nothing to gain materially through any plan, or any system that I may introduce into the work of this organization. Personally, I have not a thing to sell, and not a material or intrinsic article to change into money. I have no investments to share with others, no schemes to promote. When members write to me, as thousands do each year, telling me that they want to do something with some small or large sum of money representing their life's savings, I am wholly unbiased in my opinions. I never recommend anything without an excellent reason for doing so, and always it is entirely unassociated with any of my personal interests, for I have absolutely no interest outside of this organization any longer, except that which I do for some individuals and organizations as a matter of good will.

As I read my large batch of letters each day and answer questions and give advice, there is nothing written on my letters to indicate whether the members are in good standing in the Order, or not; whether they have made any donations at any time, or are friends of any of our leaders or officers, or special workers, or anything that might give them distinction in my mind. I am not concerned with the social or financial standing of a member, but solely with the intellectual and psychic side of his or her life. All receive the same attitude at my hands, and the same general treatment. My sole rules and guides are the fundamental teachings of our organization, and the by-laws, statutes, and constitution of our organization. I look to everyone to uphold these things, and live by them without discrimination or exception. My own blood relatives living in the East must abide by the same rules of the organization as every other member. My sons and daughters who are members of the organization

must likewise abide by every rule. I ask for no exceptions myself, and follow the teachings to the best of my ability, taking my Karma or natural punishment for every violation of any law, and trying to learn a lesson from them without asking the Cosmic to make any exception of my case because of my position, or the work I am doing. I cannot break the rules for any member, nor can I bring myself to consider any expression or any reason why discrimination should be shown to any member, or distinction from the fundamentals of our work shown to anyone connected with the organization.

As the last years of my life are devoted to this work I want to have them become a sweet memory to my wife and my children, to my friends and my beloved kindred of the organization. I have nothing else to live for but their worthy respect and high esteem. I want no other monument but my daily life as it is now lived, and I want no other reward in the end than to peacefully pass on to the Higher Initiation. To me the teachings and fundamentals of our organization constitute the most serious, profound, enjoyable, and fascinating code for living that I have ever known, bringing more happiness and along with it more opportunities for service and work than I ever expected to find; and I am happy to find in the correspondence that thousands of our members in all parts of the world have the same viewpoint as I have and concur with me, and are living the life with me, going along the same path to the same ultimate goal.

Thus do I express myself to you at this occasion for various reasons, and know that all of you will appreciate and value what I have thus spoken.

With all good wishes for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS.

Lost Lemuria

Ever since our book and several others dealing with the lost continent of Lemuria have been on the market we have received a great deal of correspondence about it. You all know that we put many hundreds of copies of the Lemuria book into the libraries of North America as a donation to the literature of the day, and as a free-will offering to those who like to read about such matters. The average person writes to us and tells us that our book dealing with Lemuria is far more interesting and more intriguing than some of the very dry and scientific treatises on the subject. Of course, there has been a vast amount of criticism regarding the one chapter of the book dealing with the lost tribes that are supposed to be living in or near Mt. Shasta in California. From

the way in which some persons write to us on this point one would think the entire book of Lemuria dealt with nothing else but the mystic people living near Mt. Shasta. They seem to forget that if that entire chapter was eliminated from the book it would not take away one bit of the interesting evidence regarding the story of the continent of Lemuria. The chapter is really of no value as evidence regarding the continent of Lemuria, for at best it could only prove or indicate that there is a peculiar race of people living near Mt. Shasta who may or may not be descendants of Lemuria. But some of the critics who have written to us are ready to cast the entire book aside and throw it among the rejected pieces of present-day literature solely because they cannot believe the story about the people at Mt. Shasta. We have decided, therefore, that in any further reprints of the book we will put that one chapter at the end of the book and indicate it as a mere addition of traditions that may or may not have some bearing upon the subject. Certainly it is not a definite part of the story of the lost continent.

On the other hand, we have had many letters from prominent people of the West who say that the story about the people at Mt. Shasta is a very old tradition, and some of them have called our attention to magazine articles published about these mystic people which appeared in western magazines many years ago. Some of these magazine articles speak of other mystic settlements in various parts of California. Furthermore, some historical articles have revealed that the stories of the mystics at Mt. Shasta are part of the oldest traditions of the State, going way back to the days when the Spanish Dons occupied California, and long before it ever came into the United States as part of the Union. Others have written us that they remember reading the story about the astronomer who discovered the Shasta Village temples while looking through a telescope, and some say that they remember hearing the astronomer tell the story himself at various lectures, while others claim that he could not have seen Mt. Shasta through a telescope from Mt. Wilson Observatory. We do not know whether the astronomer was at Mt. Wilson Observatory, or some other western observatory when he made his observation. We only know he was connected with the Mt. Wilson Observatory at the time. Everyone here in the West knows that these astronomers at the different observatories visit one another and utilize the equipment at the different laboratories in friendly, cooperative researches. But again we say the whole story of Mt. Shasta is a matter of tradition so far as we are concerned. Just north of Mt. Shasta around Klamath Falls district there is indisputable evidence, however, of the existence of a mystic tribe that

once lived there, and there is nothing about the stories of the Shasta Village that is improbable.

Not long ago a newspaper editor in Los Angeles sent one of his best men up to Mt. Shasta to investigate the story that appears in our book on Lemuria. This reporter or investigator returned and wrote a whole page in a Los Angeles paper verifying everything that we said in our book. He tells of contacts with the mystics, and of lights he saw burning, and of stories told by the old natives. At our last convention here last summer there were persons present who live in that district, and who stood up and testified to the fact that they had long heard the stories, and some even stated they had made contacts with the mystics, but had made promises not to reveal some actual details that they would have liked to tell us. Every now and then a visitor comes in to see us who lives in Northern California, and tells us that he, too, has contacted them, and recently one man of unquestionable integrity told of how he was permitted to visit an unusual temple there after midnight because of some service he desired to render. Either all of these people of the past and present who have told of these mystics are wilfully falsifying, or there is some truth to the story. The story was not invented here in the AMORC offices as a few of our critics have tried to make it appear.

But even the existence of Lemuria as a continent has been challenged by many critics of our book. Some men who call themselves scientists say that they are kindly and considerably writing us to tell us of our serious mistake in thinking that there ever was a continent in the Pacific that is now beneath the waters of the ocean. They write their letters as though they were speaking to a child or a person partly unbalanced in mentality, and who has some pet illusion that must be carefully and diplomatically eliminated.

Then every now and then we receive some letters from a scientist or explorer who takes the very opposite attitude and says that Lemuria most certainly did exist, and there is ample scientific evidence of it, and even goes so far as to give us some of the very evidence that appears in our book.

And now from Tasmania comes a newspaper clipping sent by Brother Kennedy which he says appeared in a local paper called the "Mercury." This clipping is dated in Calcutta, India, November 26, 1932, and states that a great expedition headed by Colonel Seymour Sewell, Director of the Geological Survey of India, is soon to set out into the Indian and African waters, and into the Pacific Ocean for a search of the submerged continent of Lemuria. The expedition is to be financed by the funds provided by the late Sir John Murray of the Challenger Expedition. The clipping distinctly states that the lost continent

is known to scientists as Lemuria, and that they hope to obtain evidence through the use of sonic soundings of the presence of submerged ridges and peaks, as well as through the study of rare marine animals which exist in the sea and other evidences of a geological nature.

Now these scientists who are spending money that they might use for other purposes must be foolish and absolutely incompetent, or else they must have good reason to believe that their expedition will be profitable in a scientific sense.

On the basis of the great interest in Lemuria that has developed within the last ten years, we must admit that there is reason to believe that the majority of the scientists are right, and on the same basis of argument we have a fairly good reason to believe that there must be some strange community of people living near Mt. Shasta, otherwise such stories and traditions about them could not have persisted for so many years.

We will try to keep in touch with this new expedition in the Pacific Ocean, and report anything that emanates from them of a scientific nature.

Mock Spiritualism

I have here a note from an article published in the International Psychic Gazette of February 1932, commenting on the fact that a Roman Catholic newspaper called "The Universe" set forth the work of one Father Knapp, a Roman priest who undertook through magical skill to prove that everything that occurs in a spiritualistic seance room can be duplicated by legerdemain or ordinary stage magic. It appears that the priest has spent some years in studying magic and is a member of a magician's society, and in order to tear down the claims of spiritualism he gave a lecture in the forepart of which he criticized all of the tenets of spiritualism or spiritism, as it is called in Europe, and then proceeded in the second part of his performance to produce all sorts of weird effects and strange phenomena by his magic. He constantly quoted the magician Houdini as saying that he and other magicians could easily duplicate the things that occurred in a room when a person sits in concentration and spiritual attunement.

I cannot help smiling at this sort of criticism because it is so unscientific and really calls for more susceptibility and gullibility on the part of the audience than is required on the part of the audiences who attended the so-called spiritistic seances. Reports from magicians and others who attended the priest's demonstration show that most of the effects he produced were more clumsily done than the things that they have seen in seance rooms, even if the seance were performed

by magic, and that every attempt on the part of the priest to duplicate some of the spiritual manifestations that do occur when persons are attuned with the Cosmic were so laboriously produced and so mechanically revealed that no one except a child would be fooled by them.

The point that interests me, and I believe will interest all of you and most of our members, is this: Even if the priest could have produced in the darkened auditorium each and every unusual manifestation that can occur through Cosmic attunement or spiritualistic contact, it would have been no proof that the spiritistic demonstrations made by an individual or several in Cosmic attunement were fraudulent. I have heard men on the stage who could take an improvised piece of round, black cardboard revolving on a wooden table and call it a phonograph disc and by holding their hands over their mouth imitate the sounds, scratches, high pitched voice, and other elements that are typical of the playing of a phonograph record. But just because this man could imitate a phonograph record with his voice and give us the sounds of a phonograph record when there was none being played would be no proof that phonograph records are tricks and that none of them are genuine reproductions of recorded voice.

I have heard others who could imitate the songs of birds with their voice so perfectly that one could not distinguish between the imitation and the real. Would such an imitation prove that birds do not sing and that all the birds' singing we hear is a trick? If you will listen to the wonderfully improvised sound effects used in radio studios during some of the plays, you will hear sounds that perfectly imitate blowing winds, the creaking of doors on hinges, the patter of horses' feet, and other similar sounds. But because men have found ways and means of duplicating these things in the studio, can we say that this proves that all wind sounds we have heard heretofore, and all of the pattering of horses' feet, have been produced by trickery and are not what we thought they were?

I have seen blue lights in my sanctum when I have been in deep concentration and so have thousands of our members. Now if some man invents a means of artificially or electrically producing a blue haze in a darkened room, even with an enormous equipment operating in the basement of a house, will that prove that all of us have been deceived with the blue lights we have seen? Are we to believe that in each of our homes someone has installed a \$10,000 electrical equipment in the basement solely for the purpose of reproducing in one of our rooms an occasional blue haze for our deception?

The only way to settle any such argument as regarding the truthfulness and genuineness of

psychic or spiritistic manifestations is for each individual to discover for himself his own ability to attune with the Cosmic and to receive spiritual impressions. To depend upon strange persons acting as mediums or upon groups of persons to receive impressions for us is to open the doorway not only to wilful fraud but to unconscious error and to unconscious misinterpretation. Our own personal experiences are the only things that we can rely upon in any field of investigation and the mere fact that magic has learned how to use psychic principles and scientific equipment and that science itself can really imitate many of nature's manifestations is no proof that nature cannot and does not give us these manifestations independent of trickery and magic equipment. It seems to us that Father Knapp could well have utilized his learning and time to some better advantage than entertaining the public while attempting to argue against personal experiences. The destructive process is not the way to build up a better faith and a better understanding. The time spent in tearing down is wasted. Reveal the truth of Cosmic attainment and spiritual development to the masses and they will quickly learn to discriminate between the real and the unreal.

The Junior Order Work

I know that many of our members are interested in the progress and development of the work with the children and are anxious to know how we are succeeding in our various experiments in different cities with groups of these children constituting Junior organizations.

The work is going along magnificently and we are all very proud of two things: first, the enthusiasm which the parents of children are manifesting, and, secondly, the fine spirit of cooperation and service manifested by various members who have voluntarily assumed the responsibility of leadership in these Junior branches. Then again we must not forget the voluntary services of a score or more of our members who are not located where we have Junior branches but who are giving of their time and service in the writing of stories, plays, lessons, lectures, and other matter which will help the leaders of the Junior work. Men and women who have devoted their lives to writing or to the care and instruction of children or to the psychological study of child welfare have come forward with offers of help and their work constitutes a dependable editorial and advisory staff.

Of course, we all know what wonderful work Brother and Sister Walters are doing in giving practically their entire time day and night to the analysis of the work being carried on in

different cities and to the preparation of matter, the answering of correspondence, and the formation of new Junior groups. Their work voluntarily offered and assumed has relieved headquarters of a very great responsibility and a great amount of routine matter and we are happy that Brother and Sister Walters, filling the position of Secretary General of the Junior organization, constitute another fine link in the chain.

I am sure that all of our members would realize what a wonderful work this is if they would visit one of the Junior branches and see these boys and girls carrying out a brief ritual and forming a Lodge for the purpose of studying important principles and receiving excellent advice, singing together, working together, and lifting their thoughts to higher things in a manner that will serve them throughout their lives. The young people themselves are highly enthusiastic over each detail of the program of the work and they are anxious to bring more young people into their group and make the work of national importance.

In Oakland, for instance, the Junior branch is called the Tri-L Club, the word Tri-L representing Light, Life, and Love. Although only small at the Christmas season, just past, they put their hearts and souls into a plan of helping the poor of their city. The children went out among friends and acquaintances and to large wholesale places and solicited donations of food for the purpose of preparing Christmas baskets. Everything that they received was placed in a large store window on a prominent street so that the public could see what was being done by just one group, and a group of young people at that. The food which they received consisted of potatoes, flour, rice, breakfast cereals, canned goods of various kinds, butter, fruits, jams, meats to be roasted, and other things sufficient to amply fill twenty-five baskets which they delivered to needy families on the Friday afternoon preceding Christmas. They also collected enough toys so that one hundred poor children were given candy and toys and made happy. This so enthused the young people that they have decided to keep up the spirit of helping the poor throughout the whole year and from time to time will make donations to the needy.

This is teaching the young people the value of humanitarian service and sympathetic understanding. Sister Curtice, who is in charge of the Oakland group, is to be congratulated for her tireless devotion to this branch of our activities in her city. We hope that all of our members will do what they can to aid the Junior organization. I hope that none of you here today or who may read this in our magazine will think that it is the intention of the Junior organization to form Sunday schools or start a religious

organization among the young people. We do not want our Junior work to take children away from their Sunday schools if they are interested in them. Our Junior organizations are intended to supplement the work of the Sunday school and to give young people an opportunity of coming together for the study and understanding of principles and laws which are not included in the lessons they have at the public school or Sunday schools. Children of all denominations and of every walk of life are invited to join these Junior branches, whether they are children of Rosicrucian parents or not, and it is not our intention to try to gradually lead these young people into the senior organization at all for they will always have the right of making an independent choice when the proper time comes. Do not forget that if any of you who are leaders, wish to help in this great work, you should write to Mrs. Eva Walters, Secretary, Box 516, Route 2, Vacaville, California.

Christ On Earth Again

One of our good members in Washington writes to me stating that recently she and some others attended a lecture being given by a man who formerly published a small book dealing with a Cosmic experience. This man is now claiming that he has intimate contacts with Christ, and that Christ is living again on the earth plane at the present time, and is in human form. In fact, he relates experiences of persons who have seen this reborn Christ dressed in modern men's clothing standing outside of theatres or other places in the midst of a mob, and doing nothing unusual but ready to contact those who will follow the advice of this lecturer. Some of the statements that this man makes are so absurd that we wonder how AMORC members can sit through an entire lecture and not become skeptical or perhaps disgusted. When the lecturer says that the Christ in His present form as a human being is going around from day to day as a real man, "A real he-man—a man's man, a woman's man," we feel that symbolism, metaphor, and allegory are being badly mixed and poetical language taxed to its breaking point.

This lecturer would have us believe that Christ as a great holy master is ready to give private messages to students who follow the lectures and course of instruction he gives, and that by reading messages on mirrors, and on scraps of paper, one will come in close contact with the new knowledge that Christ wishes to give to the world.

It seems to me that religion and spiritual propaganda as utilized by such lecturers are being dragged down into the gutter by such ideas. If lecturers must go about promoting the sale of

their private courses of lessons, and at the same time offering shares of their magazine publishing company for sale, they could at least leave Christ out of the picture. Is nothing sacred any more? Is there nothing in the heart and mind of man that is beyond his selfish use and application? Certainly our members will realize that the next coming of the Christ to each individual will be within their own hearts and within the kingdom of God that is within them, and not in any material sense, and should this Christ find any reason to manifest in what would appear to be material form, it certainly would not be in connection with any organization, society, brotherhood, or other limiting association of men and women in order to promote the personal, commercial, private, selfish interests of such a group of individuals. "Be not deceived!" The Christ that you are looking for will come when you are able to lift yourself up to His spiritual kingdom with worthiness and readiness. The Christ will not parade Himself in human form for the special benefit of a few.

The Soul's Selection of a Body

Here is a question that has interested all of you and I know that you have many ideas about the matter that is being discussed, but I think I had better state now what the Rosicrucian teachings have to say so that it may go into the Forum magazine for other members to read.

This question in a letter from a Brother in Shaska, Minnesota, is one in the list of reincarnation questions. I hope that all of those who are deeply interested in reincarnation have read my book on "Mansions of the Soul." It was very difficult to cover every possible and conceivable question in that book, however, and such questions as this one stated by our good Brother, help us to add to our store of knowledge about reincarnation. Now the question is this: "How long before the day and hour of birth does a young soul or ego begin its prenatal attunement with the mother of its new physical expression?"

In other words, this Brother wishes to know how long before the day of birth does this new little soul come in contact with the mother who is to give it physical incarnation. From experiences that have been related we are positive that the little ego dwelling in the Cosmic world waiting reincarnation is attracted toward the mother and attuned with her soon after conception, but from some very unusual experiences we have every reason to believe that in some rare cases the little ego of the soul on the Cosmic plane is made to become attuned with a prospective mother some months before conception takes place. In such cases it would appear that a woman of a certain

type, of certain past experiences, and of certain degrees of development either mentally or spiritually, physically, and of a certain social or worldly condition is selected to become the mother of the little soul's next incarnation and that long before conception takes place this little soul is attuning itself with the prospective mother and urging the woman to be anxious for a child and to want to love a child and have a child of her own. In such cases the conception takes place under the most favorable circumstances with a desire on the part of the woman at least for a child and the ego of the child is probably hovering close at the time and establishing the very finest of Cosmic conditions and attunement so that the prospective mother from that moment on will be pleased. We find from some Biblical records that this prenatal attunement happened a number of times and that the "angels" or in other words the Cosmic voices whispered to certain important persons that a woman was to have a child and what kind of a child it would be.

From several experiences known to us the woman was not a married woman at the time that the soul first attuned with her and this peculiar attunement accompanied with a longing and yearning to have a child led to the desire for marriage. On the other hand, there is nothing in the Cosmic arrangement that has to do with the earthly form and ritual of marriage. From a Cosmic point of view persons properly mated, truly in love and in a spiritual way qualified to be mated, become married at the time they unite their interests and agree to live together as man and wife in a spiritual and holy sense as well as a physical sense.

The ego of a soul intended to have certain experiences in life would be assigned to such a couple just as though they were married and there would be no difference in the Cosmic status of the child.

Certain it is that immediately after conception the ego itself becomes attuned with the prospective mother and it is for this reason that prenatal influences, so-called, or the mental and spiritual attitude of the mother has great bearing upon the mental and spiritual attitude of the child, but we must not forget that the mental and spiritual attitude of the child also has a very subtle influence upon the prospective mother and if she can become as receptive to the influences from the soul of the future child as the child becomes to the mother's influences there will be a beautiful development of the mother's psychic and spiritual nature during the period of expectation and this in turn will have a marvelous effect upon the child.

Determination of Sex

The foregoing partly answers another question that is somewhere here in the pile of letters we have regarding the determination of sex. It must be quite evident to all of you that if the ego or soul of the child in the Cosmic is attracted to a mother either before or immediately after the conception of the physical form of the child, that the sex of that child is determined at the time of conception or even before, because each ego or soul in being reincarnated is assigned to either a male or female body in accordance with the experiences it is to have in the next incarnation in order to properly evolve. It would be inconceivable to think that the little soul would be assigned to a certain incarnation with no sex determination and therefore with no real plan of its future definitely laid out.

Modern science has now adopted the view that sex is really determined physiologically and chemically, or really electro-magnetically, at the very instant of conception and that nothing can be done thereafter to affect that distinction.

Some years ago an eminent German scientist was engaged by a royal family of Europe and by several others to prepare a prospective mother after the period of conception so that the expected child would be either male or female. He was successful in a number of instances but also failed in others and after all, his results showed no difference than the law of averages in all vital statistics show and so we may set his result down to being merely accidental in a broad sense. On the other hand, another scientist living in Italy who was very mystical in his philosophy and education offered a system of preparing the mother before conception by developing certain spiritual and mental attitudes in her mind so that she would attract an ego that would have a predetermined sex in its incarnation. In other words, he prepared the mother so that she would be well qualified if she wanted a male child, to attract an ego that was destined to have a male child and vice versa. His results showed a very large percentage of successes, taking them out of the law of averages and beyond any possibility of mere accident.

The subject is a very great and important one but too large to be dealt with in our brief discourses here, but I think I have at least presented you and our members with a key to the situation.

How prospective mothers should proceed to prepare themselves so as to attract the child they want is something that we have not fully developed, except that the mother's desires should become intense and she should have a noble desire and ambition for the life of either a girl or boy according to whichever she wants so that she may be offering the Cosmic an excellent rea-

son for granting her the fulfillment of her desire. More than this it is impossible for us to relate at the present time and I trust that none of our members will write to me for more details in this regard for until I can give more details, I will refrain from any speculation. Perhaps at some future time I may take up this subject again.

An Oriental View-point That is Wrong

This morning I want to pause for a little while in our answering of questions to make a philosophical comment or two, or rather criticism regarding the philosophy of one who has recently come to America from India and who has been expected by a great many persons to be one of the Orient's very wise and learned men. Undoubtedly all of you know the attitude that AMORC has taken in regard to Oriental teachers coming here to America to save our country and save our people and redeem us from our sins and errors. We have taken what may be considered a very foolish view-point for we have said that when such emissaries from foreign lands can show us that the philosophy they have and the great knowledge they possess is working for the good of their own people in their own country, then we will be more apt to listen to the claims that the philosophy they want to teach us is one that will be helpful to us.

For the last fifty years we have had great and wise men coming to our shores from India or other lands proclaiming that they had the key to not only spiritual salvation but a key to the right way of living so as to be healthy, pure in mind, perfect in mastership, and sublime in wisdom. When they tell us that the philosophy they have is one which is old and well established in their native land and has worked miracles for many centuries we wonder why it is that we read of so much suffering, poverty, and other conditions in these lands from which they come. Of course, we can understand that there are multitudes in all lands who never follow any philosophy or any system of living that is helpful. But we do feel that if these Oriental teachers truly represent a system of thought and a guide in life that is so easily and efficiently used, we should see more evidence of it than we do see.

Likewise we have the outstanding fact that in these Oriental countries are Rosicrucian students who tell us frankly and honestly and with no ulterior motive and certainly with some or a considerable amount of reluctance, that the philosophies and teachings in their own countries are so inferior to the high and practical standards of Rosicrucians that no real comparison can be made. They say that the teachings most popular in their own countries and which certain natives bring to our shores are old and antiquated and

deal so greatly with ethereal, impractical, valueless theories and ideals that the teachings cannot help the people of their land to lift themselves out of the terrible predicaments in which they live. It is for this reason that AMORC has excluded from its course of lessons these ancient philosophies and spiritual thoughts and adhered to only those which have been adopted universally by the organization in all lands because of their tried, and tested practicability. It would be a very easy and very simple matter for AMORC to add all of these ancient philosophies to its courses of lessons and thus pad the lessons and extend them and make them large in size and weighty in bulk and give these subjects high sounding names, but such lessons would be of no real value to the person living in the Western world or in Europe and many parts of civilized lands, in Asia and Africa. Even the lands from which these philosophies would be taken have not been benefited or are not benefiting at the present times from such teachings.

Sometimes we think that the reasons these emissaries from Oriental lands come to America with their old and useless philosophies is that they are attracted by the money that can be made through their lecture tours in the various states and the holding of private classes for personal instruction. We have definite records here at headquarters of many of these who have come here for a temporary visit of six months to a year and have arrived here penniless and yet returned to their country with anywhere from twenty-five to fifty thousands dollars of American money. Even those who were considered as simple, spiritual teachers and mere infants in the game of securing American money have returned with at least ten thousand dollars in American dollars for the efforts they used here. When we stop to realize that ten thousand dollars in American money is a millionaire's fortune in their native land, we can also realize what may be the inducement that brings so many of those Oriental teachers to us. However, I honestly believe that many of these self-appointed saviours of Western world lands are sincere but greatly misled and misguided in their conception of conditions in the Western world.

I think one such misguided soul is Shri Meher Baba whose recent lecture tour to America excited the newspapers and aroused the interest of thousands of students of Oriental philosophies. He was heralded as one of the most illuminated world characters and universal minds that has ever come to our shores.

I want to read to you, however, a few thoughts expressed by him in a complete speech, which I have before me, made on May 31, 1932. It was made while he was in the heights of a special ceremony and reception and recognition on the

part of those people who live in Southern California and who hail every great mystic from foreign lands as a gift from the gods. Let me give you the first few statements he made in his famous speech, as repeated to us, which he called, "A Message to Hollywood." He said:

"Since arriving in America I have been asked many times what solution I brought for the social problems now confronting you. What did I have to offer that would solve the problems of unemployment, prohibition, crime—that would eliminate the strife between individuals and nations, and pour a healing balm of peace upon a troubled world? The root of all our difficulty, individual and social, is self-interest. . . . Eliminate self-interest and you will solve all your problems individual and social. . . . Self-interest springs from a false idea of the true nature of the Self, and this idea must be eradicated, and the true experienced, before the elimination of self-interest is possible. . . . The idea of the self as a limited, separate entity will disappear when I reveal the one Supreme Self which is in all. And with the disappearance of the separate entity will vanish self-interest. Cooperation will displace competition; certainty will replace faith; generosity will replace greed."

Now, I want to ask all our members, through having this article published in the Forum Magazine whether such ideas are compatible with our Western world ideals and ideas. After all, is it not true that the greatest weakness in the human race today is a lack of interest in the self? And when I use the word "self," I mean both the outer and inner self. Self-interest is not *selfish* interest. There is much selfishness in the world and this takes the place of real self-interest and, in fact, makes self-interest almost impossible. The most selfish person is one who is doing the least to benefit and promote real interest in the self. But even selfishness could not possibly account for, or explain, or be held responsible for all of our present-day social, financial, and moral weaknesses and problems. Selfishness is not the primary cause of greed as every student of crime knows. Poverty, probably one of several, is not the most serious cause of crime but poverty may lead persons to commit a crime in order to secure money without there being a purely selfish motive for the desire for money. As many crimes are committed for securing money for an unselfish purpose as for a selfish purpose and a great amount of crime is committed without any selfish purpose or any personal or impersonal interest being at stake.

Secondly, our moral problems cannot be traced to purely selfish motives and most certainly the problems of unemployment and economics cannot always be traced to selfishness. It is a wholesome and beautiful fact that the larger majority

of those who are unemployed at the present time and who are the most active in their demand and insistence for employment are those who are moved to extreme attitudes by an unselfish attitude, for they demand that they be given an opportunity to support others who are dependent upon them and that they be given an opportunity to give to their wives and children that which is theirs by human right in a country of modern civilization. The unemployed man who is 100% or 75% selfish is not so insistent on employment and often constitutes the small group of inactive workers which lives a wandering life and is more or less indifferent as to whether it finds employment or not, so long as it manages to occasionally eat and indulge in the simple things of life.

From our Rosicrucian point of view the elimination of self-interest would be the most disastrous attitude that could come upon the people of the Western world or even the larger part of the civilized world. A real interest in the outer, objective self invariably leads to an interest in the inner self. Until a man or woman becomes interested in his or her own worldly and physical material situation in life he or she cannot properly understand and become interested in the self that is the real self. It is true that in some of these Oriental lands the outer self and all that nature has associated with it is denied, negated, belittled, humiliated, and tormented with the idea that as the outer self is weakened and destroyed the inner self arises. Yet it is notable all through history, that only fanatics and extremists have held this view-point along with their multitudes of followers, while the greatest of spiritual masters, miracle workers, and divine messengers of God with the accompanying high development of the inner self have been noble examples of perfect outer selves as well. Jesus, for instance, as the highest example of the type, was a masterful man in every physical and objective sense. Only in the mind of a fanatic can we find the idea that Jesus was a half starved, thin, emaciated, self-tortured physical individual with a dominating spiritual etherealness that would make a skeleton appear to be a real man.

This emissary from India not only referred to the elimination of self-interest as an excellent means of solving our problems but he referred to the fact that for seven years he had refrained from speaking and committed his ideas only by means of an alphabet board. When asked to explain what relation there was between speaking and the transformation of the human consciousness he expressed the idea that the spoken word should only be used in connection with the expression of the highest truths and that until a man was able to express the highest truths he should not allow his lips to speak. This is typical of the

extremist's view-point again and we do not find any exemplification of it in the lives and work of the great masters of the past.

Shri Baba may refer to the fact that the greatest masters of the past went into the silence for some years before going before the world with their messages, but they did not go into the silence in order to refrain from speaking but for the purpose of meditating and studying. His understanding of why any great student, and especially any follower of a great master, would go into the silence for some years is merely an opinion based upon the belief of the old philosophies of his country. It is another form of objective negation and physical denial that is no more a sound and rational feature of spiritual development than is the lying of the body upon nails or broken glass or the standing for hours with one arm upstretched and the other in a cramped position in order to show that one has so much spirituality that he can be unconscious of his physical discomfort.

The Rosicrucian Order is devoted to the promotion of the idea of development of self-interest. We believe, and throughout the ages have demonstrated, that the more perfect is the health of the human body, the more radiant its physical and Cosmic energies, the more magnetic the personality; and the more active and producing are the physical efforts of the human being, the more general and attuned are the social affairs, the more useful and spiritual, and Godly are the services of each human being. It is through human understanding, human attunement, and human contribution to the needs of humanity in the working out of God's plans that the outer man prepares the way for the development of the inner self. And as the inner self evolves and comes into full manifestation it requires more and more of the outer self to cooperate with it in the working out of the individual's mission in life. And we believe that the real mission of every human individual on this earth is to do something far more constructive, far more beneficial to others, far more elevating to the outer self, and far more useful to the evolution of civilization than the sitting on nails, tacks, or glass, or the hiding away in caves and dungeons, or the gradual transformation and weakening of the human body through extreme self-persecution and suffering.

So much for our view-point, or the Rosicrucian view-point, in regard to the ancient and extremely useless philosophies of the Oriental lands.

Mental Radio

Here is another very interesting subject brought up in a question or two sent to us by Brother Hunt of Oklahoma. He says that for some time

he has been hearing radio signals in code (dot and dash) without the operation of any radio instrument. He says that at precisely eleven o'clock each evening, Central Standard Time, he hears two distinct stations. He has made every kind of a test, and knows that they do not come through any radio set anywhere in his building, and he has found that by shielding his head on one side with a piece of metal, he keeps the radio messages from reaching him from that direction. He wants to know if he is developing some peculiar mental obsession or whether there is a logical basis for what he believes.

Now I know that some years ago a former wireless operator who was out of employment and no longer interested in listening to wireless or telegraphic codes suddenly discovered one time while sitting in a park that he could hear the dots and dashes from some radio station. At first he thought it was due to some station near the park that was transmitting and allowing some form of its sound from some instrument to go out into the air and thus reach him. Therefore, he paid no attention to it. But when he found later on that in different parts of New York City he could hear the same thing he began to make inquiries and investigations. He finally concentrated and read the messages and discovered that they were messages that would not ordinarily be made public. He brought his case to the attention of the editor of a scientific magazine, and when his case was published in newspapers others began to report similar experiences. A group of such persons finally went to Washington, D. C. where a test was made of their ability to hear and read signals of a wireless or radio nature without instruments. The result was that they proved that they could do it, but, of course, nobody connected with the government, or with the radio department of the government, would commit himself or pass any opinion upon the how and the why of it, and so the matter was never brought to any official attention on record.

I have received letters from a number of persons in the past years who say they distinctly hear these radio signals at different times when they are quiet and in a relaxed and receptive mood. No one else in the home or around them hears them, and there is every indication that the sound seems to be created within the head and does not come to the consciousness through the ears. Those who are able to read the messages have had them verified and found they were actual messages being transmitted across the continent at the time they heard them. How and why this is so we have not been able to determine for the persons involved can give us little help since they know nothing about it themselves except that they hear these sounds. It does indicate, however, how some part of our consciousness,

perhaps the sympathetic nervous system or psychic part of ourselves, is being affected by the high frequency pulsations of radio and opens up a very large field for investigation and study.

Radio Affecting Our Being

In connection with the foregoing matter of receiving wireless messages without instruments I want to say we are carrying on experiments here at headquarters to determine in just what way and to what extent the many powerful broadcasting waves that are passing through the ether and surrounding us daily and nightly are affecting our health, our minds, and the psychic part of our beings. The claim is made by a Rosicrucian scientist of Europe that persons living near powerful broadcasting stations, or those who live where the beams of two such powerful stations cross each other anywhere in the country, are affected in a mental and psychic way by them. Experiments upon plants and small animals show in some cases an increase in growth, and in other cases a lowering of vitality. The theory is advanced that some forms of nervous disorder, and some forms of neuritis, rheumatism, and other conditions of a like nature are caused by the effects of radio.

It may be that we shall find in the near future that the ether in which we live is being overcharged with high frequency vibrations that do affect our inner selves although having no effect upon the outer selves.

If any of our readers have had any experiences that will throw any light upon the matter we have been discussing about radio either in regard to its effect on our health, or the reception of signals and messages without instruments, we would be glad to have them write letters to the Editor of the Forum giving details of these experiences so we may discuss them further. I hope this will appear in the Forum Magazine, and bring us a number of very interesting letters.

On The Borderline

Sitting at my desk and reading through my personal daily mail, or having my attention called to some unusual letter addressed to some other department, affords me an opportunity of studying human nature as it is expressed in a widely diversified form throughout this great continent. Sometimes we smile and sometimes we are saddened; at other times deep pain is brought to our hearts and at other times we are filled with rejoicing. Letter after letter, phrase after phrase in thousands of communications each month cause our risibilities and emotions to go up and down the human scale of reactions from the lowest de-

gree to the highest. It is as though we sat in the first balcony of a huge auditorium and viewed a great drama of life being played in which representatives of every field of human effort and every degree of human emotionalism, were sincerely and perfectly playing their parts.

Often we can read between the lines of a letter and plainly see the regrettable course of action that some person is planning to take, and we are impressed with the inevitable result at the end of that course. In other cases we pause for a moment after reading a question or analyzing a problem, and appeal to the Cosmic for an answer, an inspiring thought, or a helpful suggestion. But we cannot fail to see in these letters and in the ideas expressed in them the restlessness, the misunderstanding, and the wrong views which affect, if not dominate, the thinking and doing of so many thousands of persons. We are dumbfounded in many cases with the utter lack of reasonable, logical reasoning on the part of persons who seem to be in so many other ways, educated and experienced. In the essential things of life and in those things that have the most important bearing upon their future, they are as simple-minded and as naive as little children.

On the other hand, we find those who are stubbornly prejudiced and who are positively boastful in their ignorant and biased attitudes. They are plunging headlong into the river of endless torment and ultimate destruction. Nothing that we say and nothing that anyone else has ever said or written or shown to them, has any influence upon them. They insist that they are right and that everyone else is wrong. They feel that they have a supreme mastership over all of the laws and rules of life here on earth and that they can suspend not only the action of Karma but the action of their own activities in the reflecting, resulting reactions that are just as sure to come as that the night time follows day. Often out of pure sympathy for human kind we write such persons long and imploring letters hoping that we can do something for them, especially when they are not members of our organization and are not receiving any of our helpfulness. Only occasionally are such letters ever acknowledged and only once in a thousand cases do we ever learn that we have actually saved the person from his own stubborn attitude.

Among the many letters that we receive from those seeking membership in our organization are those which must be studied and analyzed carefully before we admit them to our membership. As much as we are anxious to have new members in our organization and as greatly as we advertise and solicit for seekers to apply at the outer portal and ask for membership, still we do not accept all who ask or admit all those who knock at the door. There are certain fundamental principles,

qualifications, and requirements which must be met. We do not want those who are seeking to revolutionize the world by first destroying all that exists. We do not want reformers who think that they can help us in bringing humankind to a better place in life by first dethroning all of the customs, habits, and regulations now existing. We do not want those who want to reform the world before they have reformed themselves. We do not want the extremist, the fanatic. We do not want those who have lost all sense of appreciation for the blessings they now have and who look upon every divine gift, every human attribute, every worldly benediction, as their birthright and demand exceptional and unusual things in life as evidence of the existence of law and order and righteousness. We do not want the mal-content. We do not want those who are out of sympathy with all governments, all national rules and regulations, all systems of law and order. We certainly do not want those who deny the existence of Providence, Divine Mind, God and the Father of all as a ruler and director of universal and human activities.

As an interesting illustration of how persons may stand upon the very brink of a great cataclysm or be on the very borderline of a great change in life and yet stubbornly refuse to be prepared for the great things that lie before them, I want to call your attention to an application that I have before me. Here is an application from a man living in Tarrytown, New York. His application was filed on November 22, 1932, and reached us on November 28. He sent the usual remittance with it but when the membership examiner looked over the application before turning it over to the Membership Committee, it was found that in answer to the question whether he believed in the existence of a Supreme Ruler, Divine Mind, or God, he distinctly answered "No." His application and remittance, therefore, was instantly laid aside along with many others that are daily rejected because of some disqualifying condition. The next day, November 29, a letter was written to him by the Membership Department calling his attention to the fact that we could not accept his application because of his disbelief in the existence of God. His fee was returned to him and it was stated in the letter that the Order excludes those who do not believe in the existence of God and that until such time as he could become convinced without any question at all of the existence of God, we could not accept him into our organization. That letter left our offices here at 8:00 P.M. on the evening of November 29 and reached Tarrytown on the evening of December 4. When the Post Office made an attempt to deliver the letter to the man's house on the morning of December 5, it was found he had passed into the Great Beyond

and, therefore, the letter was returned to us marked "Deceased." Within thirteen days after he had written his letter to us with his application and stated that he did not believe in the existence of God, he had crossed the great cataclysm, casting his consciousness into the great unknown and thereby found himself unprepared to recognize the God of the universe with whom his consciousness was so quickly attuned.

What a lesson this teaches all of us! Day by day, and hour by hour, we are brought face to face with conditions and circumstances that may not only change and bring an end to our lives, but bring us face to face with problems we must understand. It must be difficult for the most prepared and most sympathetically attuned of our students to adjust themselves to the psychic conditions and the spiritual environment in which they find themselves after transition. But how much more difficult it must be for the one who leaves this life out of harmony with all of the spiritual laws and with a denial in one's consciousness of the very existence of a Father of all beings and a Divine Ruler of the universe! We may be on the borderline of some transition any day. It may be the borderline of marvelous experiences; it may be the borderline of regeneration and rebirth. It may be the borderline of transition. We should all be prepared and feel ready to understand or at least sympathetically accept the new conditions which may arise at any moment and the only way in which we can be prepared in this way is by putting ourselves into harmony with the laws of the universe, by studying them, understanding them, accepting them, and abiding by them.

May we hope that this man in Tarrytown realizes now what an error he made in life and may his period of adjustment be easy and simple rather than difficult. But it is much easier to make this adjustment and to attune ourselves here and now than to do so when we are so suddenly brought face to face with conditions so mystifying and probably so incomprehensible as they must be to one who crosses the borderline unprepared.

The Cathedral of the Soul

The good work of the Cathedral of the Soul is continuing, and we are receiving many letters and comments daily from all parts of the world regarding points of the work that are intensely interesting.

Perhaps some of you will be interested in knowing of some of the strange ideas that some persons gather regarding the Cathedral. One member writes and wants to know why we adopted the symbol of one of the British Episcopal Cathedrals as a symbol of our Cosmic Cathedral. The truth of the matter is that the

symbolical emblem of the cathedral drawn by the Emperor for an illustration in the book known as "Liber 777" is not an exact picture of any cathedral anywhere in the world so far as we are able to learn. It is a combination of a number of cathedrals which I had seen in France and not of any that are in England. But this critic of the symbol was mistaken in thinking that cathedrals are the property of the Episcopal Church, or of any Christian denomination. Cathedrals are the evolution of the early temples to be found in India and Egypt, and were in existence before the Christian Era. The picture in "Liber 777" is only symbolical, and in no way intended to be a picture of any material place or any actual Cosmic place.

Another comment made is in regard to the use of the word 'Cathedral.' Some persons have thought that it implies a church, and that we should, as a fraternal organization, keep ourselves free from church alliances or church associations so that we do not appear to be an organization attempting to establish another religious cult or movement or found another church. These persons overlook the fact that a cathedral is not necessarily a place for a church to hold its services. If one will examine and study its origin and history he will find that it is appropriately used by us, and we were careful in its selection for that very reason.

These letters go to show the interest that persons are taking in the work of the Cathedral, and how minutely they examine every detail of its plan of operation. The Cathedral of the Soul is a universal non-sectarian ideal, free from creeds and dogmas and as tolerant and broad in its aspect as the human conception can be. Thousands of persons have derived a great benefit from contact with it. One scientist of a critical nature wrote to us that for a long time he looked upon the idea of our Cathedral of the Soul as a purely superstitious scheme for creating illusions in the minds of our members. He had found his wife greatly interested in the work, and heard her talking about it very often. He did not believe that any real and possible good could come out of the Cathedral Plan except through a mistaken faith in something that had no actual existence. But he now writes that several wonderful manifestations that have come to his wife have convinced him that whether these things come through her illusions, or false beliefs, or not, the fact remains that the manifestations have come, and that the manifestations have been very real and very actual, and, therefore, the end justifies the means.

We cannot take this same view-point, and we do not believe in the argument that the end always justifies the means, and we cannot believe from any evidence that he can submit that we are

offering illusions or delusions in our contact with the Cathedral. With thousands of persons the contacts with this Cathedral are just as real as are the many definite manifestations of the results desired. Therefore, go to this Cathedral with real confidence and trust, and not merely with blind faith, and you will find by following the Cathedral Periods that you are bringing something into your life that did not exist there in the past.

Many Rosicrucian parents are having their children keep one of the Cathedral of the Soul periods with them. Most children get very wonderful contacts, of symbols, colors, pictures and music. They often enjoy making drawings of these and keeping them in scrap books. Parents should remember these are the sacred and exclusive property of the child. If the child expresses a desire to show some of these drawings or impart either part or all of some contact to either parent, then the parents should treat this confidence with all the sacred sincerity which it truly warrants. No attempt should be made to have any child try to contact any person or ask questions for others. The reason for Cathedral contacts for children is to get them to make the habit of daily attunement with the Cosmic while they are young. Whenever possible they should also have a sanctum or sacred spot of their own, where they may be free to go at any time to ask forgiveness for error done and express appreciation for Cosmic blessings, and attunement with the Cosmic. This may be some spot in their room, or a favorite tree, or other place where they will not be disturbed.

"And so I find it well to come
For deeper rest, to this still room,
For here the habit of the soul
Feels less the outer world's control.
The world that time and sense have known
Falls off and leaves me God alone."

A Very Helpful Suggestion

I am happy to present to the Forum this morning one of the most inspiring and unique suggestions for the improvement of our work that has come to me in a long time. It has come through Brother Drew of Denver.

He suggests that we arrange to inform each and every new member of our organization that at the beginning of his membership and before he has started studying our lessons and lectures and performed any experiments, he should go to some person and have a drop of his blood tested, (this is usually done by taking a drop of blood from the lobe of the ear) and have a certified record given to him by the physician as to his blood count; in other words, a formal statement giving

the blood count so far as concerns the hemoglobin, the white cells and other qualities of the blood. Then after nine months or one year when the member has attained a degree of development covered by the first three Neophyte Grades, another similar test should be made to show the vast improvement that is made not only in the physical health of the body, but in regard to those other qualities which indicate that a revitalization and regeneration of the entire physical system has taken place, and is continuing to take place. He says that such a report at the end of the first nine months would be so surprising to the student and so indicative of the real improvement that is going on in the student's body, that it would be the most encouraging evidence for most positive argument in behalf of the real good that our work is doing, and even the most skeptical student or skeptical friends of the student would have to admit that the mental, psychic, and other exercises contained in our work are carrying on a very subtle though profound process of extreme benefit.

He says that in his own case he had such a test made at the beginning of his membership, and again at the end of nine months, and he sends to me a copy of a certified diagnosis of his blood as it is at the end of nine months, and it clearly shows that his blood count has been brought up to 111 per cent of normal in hemoglobin, and 1500 above normal in white cells. He says no greater testimony than this can be given of the efficiency of Rosicrucian rules and laws when consistently practiced.

We must remember that in building up the quality of the blood and especially that subtle quality that can be determined only through such an examination, the health is not only improved and the possibility of diseases and infections greatly eliminated, but a constitutional reserve of health and vitality and power is built up that assists in serving the individual in any emergency accident or other extraordinary call or demand upon the human body, and also serve to give additional power for the psychic experiments and for giving treatments and help to others.

We have long known of the benefits derived by each sincere and loyal student who has followed our system carefully. We know that when some form of illness does contact such a member, he is easily and quickly cleared of any infection or abnormal condition, and is very susceptible to Cosmic treatments. But we know, furthermore, that in the case of accidents or emergencies when the entire physical system is forced to undergo extreme strains or when the constitutional health is challenged to the utmost through some serious and sudden conditions, the properly developed member has a high percentage of advantage over the average person. We know that when there is

an accident which has torn and injured much tissue, ruptured blood vessels, and broken bones, the drastic call upon the reserve power is immediately strengthened and rapid healing is made by the prepared student with such high efficiency that physicians and surgeons are astounded. We know that in such natural calls for extreme vitality as in the process of childbirth the prepared member meets the extraordinary demands with such unusual vitality and strength, and with such a calm and painless physical condition as to surprise physicians and nurses. And we know also that when such prepared students are called upon to render some extreme services of healing in any emergency they manifest their extraordinary amount of creative constructive power that radiates freely from them in an astonishing manner. We also know that this high improvement in the blood has its effect upon the building up of the reserve psychic power in the student which brings about two very direct and positive benefits. First, a gradual regeneration and rebirth of all of the vital organs and parts of the body thereby bringing a degree of youthfulness and reconstruction that forestalls age, and secondly permits of many marvelous psychic demonstrations which use this reserve power for extending the consciousness and the vibrations of the human mind to great distances.

The truth of the matter is that the ancient alchemists in searching for the fountain of youth and the real elixir of life finally discovered it in the human blood stream, and then set about to find ways and means of recreating the blood stream, making it as vital, as creative in its action, and as reconstructive in its processes as the blood in an infant. Their research finally revealed that psychic experiments accompanied by certain processes of breathing and certain mental or mind actions recreated the blood stream and brought about a staying of the breaking-down processes in adulthood, and gave the physical body a vital and creative power not possessed by those who did not indulge in these exercises and lessons.

All of this we have known, as I have already said, and we watched with extreme satisfaction the progress that was being made by our members in the development of their health and their psychic abilities. We knew also that the average member was unaware of this marvelous change taking place, and believed that only in such cases where this extraordinary power was needed would it be made evident. But now the suggestion from Brother Drew permits us to establish a method whereby each and every student and member may determine the progress of his development and improvement through a simple blood test, and we are going to adopt this method just as fast as we can work out a method of intro-

ducing it into the early lessons which every new member receives.

If you have not had a blood test made ask some physician at once how such a "blood count" test can be made for you without revealing the purposes of it, and then preserve this and have another one made a year from now or even six months from now, and note the wonderful difference.

We certainly thank Brother Drew for suggesting this very fine test, and I know that it will greatly please many of our members to have such definite evidence brought to their attention.

Cathedral Time Periods

A question from Mt. Clemens, Michigan, relates to the precise hour for making contacts with the Cathedral at its various time periods. The letter states that formerly the city was under Central Time and now under Eastern Standard Time but the latter has not been found to be correct in making contacts with the Cathedral. We cannot understand how there can be any confusion in this regard. There is a difference of just three hours in time between Eastern Standard Time and Pacific Standard Time. When it is 6:00 o'clock here in California it is 9:00 o'clock Eastern Standard Time. If at 6:00 o'clock here in California we are in contact with the Cathedral then everyone living in the Eastern Standard Time area can be in contact with us and the Cathedral at 9:00 o'clock, regardless of whether the cities in that Eastern Time area are proper or not. There may be some divergence between the time areas and the actual sum total for when it is 9:00 o'clock in eastern area cities it may not be actually 9:00 o'clock sun time for some of those cities, but it will be exactly 6:00 o'clock by our clocks here in California regardless of the sun, for in all of these time areas our time is gauged by the clocks and not by the sun. The member in Michigan says that she finds that ten minutes before 9:00 o'clock seems to be a better connection with our 6:00 o'clock period. I would like to hear from other members as to whether they notice a difference of a few minutes in the time for making such contacts.

Perhaps there is some interesting little mystery here that is worthy of investigation.

New Discoveries

I think that our members will be interested in the following facts. In one of the issues of the weekly *Time Magazine*, published during the month of November, there appeared an article in the department related to scientific matters, the important announcement that one of America's foremost scientists had discovered a method for

"electrical tasting." The article stated that the eminent professor had evolved a surprising method whereby an electrical machine would register the difference in polarity or the difference in electrical nature between the various juices of fruits and vegetables, and the same device also indicated very definitely the negative and positive polarities to be found in apples, potatoes, green leaves, and all other growing, living things. It was intimated that this new device revealed many unsuspected facts about living matter and would probably upset many of the present-day scientific theories.

The interesting thing about this announcement, however, is that it comes very late to Rosicrucians who are thoroughly familiar with these facts. In our supplementary lectures dealing with cosmology issued in 1920 and well distributed throughout this country for the past twelve years, we have given diagrams and explanations of a device invented in our own experimental laboratory which does precisely what the professor announces in regard to his latest invention. We have explained in these lectures with diagrams and detailed descriptions the fact that the skin of the potato and the special matter that lies just within the skin, and the skin of nearly all vegetables and fruits has a different polarity from the core or heart of the article and we have called attention to laws and principles involved and revealed many surprising facts now being discovered by science.

These facts contained in the lectures were known to the Rosicrucians of the Middle Ages and several centuries ago the Rosicrucians in the various laboratories of Europe devised simple instruments which indicated these polarities and it remained for us merely to perfect and improve such instruments and make them more sensitive. So, once again we find that the Rosicrucian knowledge of the fundamentals of biology as universal laws of the entire world in relation to all created living things, has been several steps ahead of the discoveries made by science. When strangers ask whether the Rosicrucian teachings and practices are scientific or based upon scientific knowledge our members should speak of such incidents as these to illustrate the fact that the Rosicrucian method of research, added to the Rosicrucian store of rare knowledge, gives the student an unusual advantage in true scientific comprehension of important fundamentals.

A study of the true biological principles of plants and vegetables gives a better understanding of the biological nature of man and this enables the Rosicrucian to understand the nature of life, health, disease and many related problems.

In the newspaper of Monday, December 5, appeared an article written for the Associated Press by Edwin A. Field, announcing the dis-

covery by a scientific investigator of the earth's electricity and explaining how the earth receives this electricity and stores it up and uses it in various ways. These facts are not new to the AMORC students because diagrams almost identical with those used by Mr. Brown have appeared in our cosmology lectures and in our regular lectures for over twenty years and are to be found in the ancient manuscripts of the Rosicrucians as given to us to use in the preparation of our lectures here in America.

Years ago scientists smiled at the ideas held by the Rosicrucians and claimed that they were mere figments of imagination, impossible to demonstrate or prove and wholly inconsistent with what science believed to be the facts. One by one these Rosicrucian principles have been found to be true and whereas science has had to continually change its statements, its claims, and ideas, the Rosicrucians have not had to change a single postulation or fundamental principle, despite the new discoveries made by science from week to week and month to month.

It is with a proper attitude of pride that we at headquarters, and those of our associates carrying on experimental work for us, have noted that not a single revelation made by science in any of its laboratories from month to month and year to year alters one iota of any of our fundamental teachings or any of the details of our explanation of the principles and functionings of life. Even the claims of the Rosicrucians of Middle Ages to be able to transmute base metals into gold, long laughed at by the scientific world and ridiculed by the average mind, have finally been tested and demonstrated to be true by the various departments of metallurgy in different universities and by the Government itself, and today no scientist would think of ridiculing the idea of transmutation. Whereas scientists once thought that the Rosicrucians were seeking to enrich themselves in a material way by such a process, they now see that the alchemists and the Rosicrucian experimenters were simply trying to prove certain fundamental laws relating to the composition of matter and the composition of all living vibrating things in the universe and that through study and experiments with transmutation the other processes of life were revealed and proven. The Rosicrucians discovered in their earliest experiments with transmutation that the process and labor involved cost more than the small grains of gold were worth and therefore, no commercial idea could possibly result from the experimentation with transmutation.

Whereas science divides all of its studies and experiments into various fields called biology, ontology, psychology, cosmology, etc., each field having its own understanding and interpretation and claiming to have laws and principles which

are almost independent of those in other fields, the Rosicrucian teachings reveal that the fundamental laws of biology are identical with the fundamental laws of ontology, cosmology, physiology, chemistry, electricity, etc.

These are important points for our members to keep in mind and to use as arguments with those who look upon the Rosicrucian work as merely a mystical speculation and an undeveloped or unscientific study of vague possibilities.

The Sunshine Circle Work

We have not had much to say about the Sunshine Circle lately because we have had so many other subjects to discuss and so many personal problems to solve, but I do not want any of our members to think that the activities of the Sunshine Circles in different parts of the country have been diminished or neglected. Certainly the period of depression has called for more help and more effort upon the part of these Sunshine Circles than ever anticipated, and they have struggled nobly under the effects of the depression in attempting to give from their own meagre resources some help to the abundant requests that come to them. In some cities such as in Los Angeles, the Sunshine Circle has been increased in number of workers and systematized to where the Circle has a definite night to meet each week for the purpose of sending united vibrations of healing to many who need metaphysical work, in addition to the personal work on the part of each individual worker in giving medical relief, legal advice, and other forms of help.

I have before me an intensely interesting report from Birmingham, Alabama, in which the activities of the Sunshine Circle are recorded from last August to the middle of November of the year 1932. Food, medicine, and gasoline have been given to a great many families and in addition to this many forms of help of a material nature and many wonderful treatments given, and the services of a physician have been secured in a number of cases.

I would like to call the attention of our members living in and near Birmingham, to the effect that the Sunshine Circle in that city wants to get in touch with a physician who will offer to help in giving his services free to cases being considered by the Sunshine Circle so that their funds may not be depleted unnecessarily by engaging the services of physicians who are not members of the organization. Brother Finch of that city, who is chairman of the Sunshine Circle, reports that in many cases where diseased persons had been given up to die and were known as incurable, metaphysical methods used by the Rosicrucians were applied and the patients have gotten well or are on the road to recovery. He says that there is

no possible way even to attempt to put into value in dollars and cents the service thus rendered to persons in and around Birmingham.

From other parts of the country come similar reports and I make a plea through all of our departments here to encourage the work of the Sunshine Circles whenever an opportunity is afforded in the correspondence. Every physician, nurse, attorney or others who can give a little of their time in giving treatment work, advice, or help of any kind to persons in need and who are not members of the organization, should offer their services to the Sunshine work being done throughout the country. If you want to help in such work in your city, write a letter to the Secretary to the Emperor at San Jose and state what kind of service you would like to offer in your district and if there is a Sunshine Circle at work there we will be glad to let you know. I wish this to be published in the Forum Magazine so that all of our members who are constantly asking for opportunities to serve may have this brought to their attention.

Children's Psychic Playmates

Here is a question that I am sure will interest not only our members who have children but all of our members generally. It deals with the point that is touched upon in some of our lectures and has often aroused a great deal of interest. The question is from Sister Haye in Texas and is as follows:

"Will it be convenient for you to tell me something about invisible playmates? My three and a half year old child has had one since his third birthday and he is so very real to him. He named him and constantly plays with him and talks to his father and me about him. We do not encourage nor discourage this but take it for granted that 'Jimsie' (as he calls him) is real. Our boy is an only child. He is healthy, large for his age, and has not been ill for a moment since his birth."

First of all, let us notice the intimation in this question that the child's health and mentality are not responsible for the unusual nature of this child's amusement. Fortunately for these parents the child has not indicated any other tendency that is considered uncommon otherwise the parents wrongly suspect that the child's mind is not normal.

Secondly, we should note from this typical case that the child has been neither encouraged nor discouraged in regard to his beliefs and realizations and for this reason has developed a natural companionship that is as real to him as any other kind.

This case is not as strange or uncommon as it may appear. It is as natural for children between

their first and third year to see and realize the existence of psychic beings as it is for us adults to see real physical beings. But if this natural tendency and natural ability is discouraged as soon as it manifests, which is usually around the end of the first year or first eighteen months after birth, it does not take long for the child's mind to close itself against any further impressions and before the child is three or four years of age it has learned to pay no attention to the things it has been seeing and gradually ceases seeing them or else secretly continues to believe in them but carefully practices an outer attitude of disinterestedness and, therefore, starts early a system of hypocrisy. In such a case the child wonders and is puzzled by the attitude of the parents and often worries deeply about the matter when alone, thinking either that his parents are unable to see what he sees or else that something is wrong with him. When he is old enough to associate with other children and finds that they too are practicing the attitude of silence on such a subject and deny seeing or hearing anything different from that which their parents see or hear, he becomes frightened at his own impressions and gradually as the years pass assumes that there is something wrong with his own mental makeup.

Herein we find psychologically the cause for developing complexes of inferiority and a real cause for spells of despondency that affect the health and gradually bring a degree of mental repression. To the young child the psychic impressions are as real in every sense as anything of the material and physical nature. He learns early to distinguish between the psychic and the material for he finds they are composed of different elements and act in different ways. But, nevertheless, one is as real to him as the other. If you and I had never been taught differently when we were young we would not assume that anything that is ethereal, more or less transparent, and which can pass through space or matter freely is unreal and merely a fabric of our imagination. Today we do not believe that radio waves are imaginary because they pass through closed walls, through concrete and steel vaults and affect a delicate radio and produce amusement. We do not think that X-rays are unreal because they pass through various kinds of matter, and we do not think that the soul is unreal because it is invisible or that electricity does not exist because we cannot see it in the usual way.

My own children were allowed to have their psychic playmates when they were young and instead of taking a neutral attitude as Sister Haye did we took a positive one and admitted to our children that what they saw at night time and other times was as dependable as anything they saw in the daytime and we called their attention to many of the illusions and deceptions of the

physical world to show that there were no more deceptions in the psychic impressions than the impressions of the physical world and that all such deceptions were merely a matter of understanding.

My second daughter spent many pleasant evenings in her little bedroom watching the psychic playmate give her dancing lessons and in the morning she would illustrate to us the many fancy steps that had been demonstrated to her in this manner and we knew that she was in contact with no one else who knew anything of dancing.

By all means encourage the children in their visions in this regard and even though we do not see them and cannot understand who and what they are, we can learn from our children whether the impressions are pleasant, helpful, instructive and proper and then encourage them and discourage only those things which might be objectionable, the same as we would discourage only the objectionable playmates of the physical world rather than condemning all because we might be suspicious of one. I have never heard of any objectionable impressions given to children in this manner for they all seem to be something beautiful and directed by Cosmic plan. I shall be glad to have parents of our children write me more letters in this regard and we will have more to say about it in a future issue. I especially would like to have letters of experiences which your children have had with such psychic playmates.

The Teachings of Buddha

I have here a letter from Sister Neff in California wanting to know whether we regard the teachings of Buddha as higher than the teachings of Jesus and what books we recommend as containing the true teachings of Buddha. I want to say here, very emphatically, that while we speak very highly of the teachings of Buddha and often quote from them and believe that the writings and teachings of Buddha are worthy of being in the home of every Rosicrucian, they should not be compared to the teachings of Jesus for several reasons.

In the first place, Buddha lived at a time when man's problems were different from those which Jesus tried to correct, and secondly, Jesus gave emphasis to certain principles from a religious point of view while Buddha did not intend to or attempt to establish a religion. His teachings are moral and ethical rather than religious and are; therefore, sound and practical, helpful and inspiring today as they were in the centuries when Buddha lived. What little conflict some persons have tried to establish between the teachings of Jesus and Buddha disappear when a person of unbiased and unprejudiced mind studies them. It

is true that long after Buddha's transition some so-called heathen countries of Asia turned some of his teachings into a heathen form of religion but Buddha was not responsible for this and there are thousands of Buddhist churches in the world today that are not heathenish in their interpretation of Buddhism.

Those who are interested in wanting to read and study the beautiful and highly inspirational words of Buddha should write to the Open Court Publishing Company in Chicago and ask for the list of Buddha's writings and publications. The book known as *The Dharma* and *The Gospel of Buddha* are two which are small and economically priced and are real jewels of inspirational thought. It is easy to trace Buddha's development of Cosmic consciousness and Cosmic attunement in the writings contained in these two books.

Mystical Numbers

One of our good members in Los Angeles suggests that something should be said in our Forum discussions here about some of the mystical numbers found not only in our lessons and lectures but in much of the sacred literature and writings of the East. He refers especially to the number 40 because it is used so often in the Bible in connection with the number of days that the rain actually fell at the time of the flood, and in a dozen or more other places.

We have made a careful search in regard to these numbers and find certain facts that I think it is well to speak about at the present time and perhaps have explained in the Forum Magazine.

We find in the case of the number 40 that the number 4 is an ancient, symbolical number representing not only the square but the cube, and was used to mean something that was full, complete, solid, firm, fixed, permanent, and enduring. Certainly we have here a combination of meanings that make the number very significant and we have a remnant of this idea today in the phrase, "on the square." Of course, this phrase is often used by the members of the Freemasonic organization in the belief that it has a peculiar or distinct meaning to them, especially since they use the square and cube as their symbols. But we also find persons unassociated with Freemasonry and unfamiliar with its symbolism who say that they are dealing with a proposition squarely, or who are trying to deal with the public generally in a square and fair manner. The use of the cube and the square by a fraternal organization only illustrates, however, the fact that this square and cube were long in existence as symbols of enduring strength and geometrical perfection.

The steel square used by the carpenter and the square used by architects and artists is based upon an ancient tool and device that was considered

the most important geometrical and mathematical instrument of all those used by ancient builders and scientific workers, for the fact was well established that anything that was perfectly square could be firmly fixed and made enduring and represented strength. The number 4 had the same meaning and was associated with the same idea and the multiple of 10 meant an increase of the strength of 4 to its nth degree. Therefore 40 was the maximum multiplicity of the strength of 4 or the fullness of 4 and anything that was 40 was the utmost of the idea of 4. Therefore, a flood that lasted 40 days was one that could not be outdone or increased for it was complete to the maximum degree.

In regard to the number 3 research reveals that this number was looked upon as the symbol of perfect creation and Divine unity for so long a period and so far in antiquity that the origin of the idea is lost. There seems to be a tendency in the mind of man, however, and in the mind of children to want to repeat an experience or repeat an effort three times before abandoning it, and this tendency is revealed in the earliest writings of human experiences. In the earliest records we find references to being called three times or hearing a voice three times, or attempting three times to accomplish something. Over and over we are brought face to face with the idea that the number 3 was considered as a unit or the completion of a unit, and that is why it is used today to represent perfect creation, or the completion of any form of creation.

The number 7 appears to be purely a mystical symbol based upon the use of the triangle added to the square, or the strength and ruggedness of 4 supporting the elegance and perfection of 3. For some reason or other the minds of the earliest thinking men and women conceived the idea that 7 completed a cycle or formed a number that represented a primary and secondary condition united in some way; hence the days of the week were seven in number, and the cycles of man's life were divided into periods of 7 years each, and hundreds of other natural phenomena were counted by the element of 7. It seems to be conceived as a Cosmic number in some sense, and time has proven that many of these ideas were correctly formed, and we find today that man's life is divided in cycles of 7 years each, and that the days of the week are 7 in number, and each day can be divided into a cycle of seven periods, and there are many other sevens throughout our lives.

If we agree with the early philosophers that the whole universe can be explained according to geometrical laws and principles, then we should not be surprised to find these numbers having a peculiar significance. It is quite evident that the earliest thinkers were determined to find law and

order and a mathematical basis for the systematic manifestations of natural law. This proves that the early thinkers did not look on life as being filled with accidental occurrences and uncontrolled by a Divine or perfect scheme of supreme conception.

Are Encyclopedias Always Right?

So many times members or prospective members will write to us just after becoming interested in some of our literature or the first and early lessons, and tell us that some of the statements we make disagree with what they read in some of the large encyclopedias. We often have to smile at the American attitude in regard to these encyclopedias. One would imagine that as soon as a publisher puts something into print in black and white it becomes a law just as though it were written in the statutes of the State, or in the decisions of the Supreme Court of the United States, or in the rulings of the provinces of Canada or some other country. A great many persons seem to think that because a man writes a book and it is set in type and printed he thereby becomes an author that is unquestionable and without error. I wish that this were so, and that we could say that there were absolutely no errors to be found in any books, including the ones we have published, but this is not the case.

After all is said, the fact still remains that an encyclopedia is just a book, and it is a book or set of books written by a large group of writers. Ninety per cent of these writers have never met each other, nor discussed with each other the subjects they write about, and each of them has his own opinion on various subjects. For this reason you will find several articles in every encyclopedia that touch upon a similar theme but express different opinions because they were written by different men, and also you will find contradictory ideas expressed in these encyclopedias. Of course, the larger ones attempt to correct their errors, and to bring out new editions with new articles, but there are a great many that have strange ideas in regard to certain subjects, and they insist upon keeping these strange ideas in their pages without any attempt to verify them or learn if they are correct. What some of the old encyclopedias have said about the Rosicrucians is just one example of ridiculous statements.

But here is a statement from one of the editors of a large encyclopedia published in America (not the Encyclopedia Britannica) which shows the strangest view-point in regard to the scientific idea that we have read in a long time. This encyclopedia contains in its pages the statement that the old Rosicrucians were charlatans. One of our members wrote to the editor of the encyclopedia and asked on what basis the early

Rosicrucians could be classified as charlatans. Here is what the publisher or editor wrote back to our member:

"Remember that the expression 'charlatan' can be used on anybody who claims he can turn any kind of metal into gold, and claims to have mystic powers. The world is too much enlightened today to be hoodwinked by such statements."

Now what do you think of that! In the first place, the early Rosicrucians and the Rosicrucians of the present day never claimed that any kind of metal could be turned into gold. Their own common sense told them that iron and many other metals could not be changed into gold without passing through many years of evolution at a tremendous laboratory cost. Their statement was that gross metals could be changed into gold and wherever they mentioned the kind of metals they were using we find that they worked especially with zinc and lead and some metals that were proven to be susceptible to the change. All of their statements regarding the transmutation were surrounded with the esoteric idea that the changing of gross matter into pure gold would prove that the gross elements of human nature, and of human character and habits, could likewise be transmuted and purified and changed into the pure gold of ideal spiritual life.

The real Rosicrucians were not bent upon making gold for the sake of money because, in the first place, these early mystics and alchemists had little need for gold because it would not buy the knowledge or the wisdom they were seeking, and the manner in which they lived plainly indicated that money and wealth were not the desirable things of life. In the second place, gold did not have the value in financial affairs that it has today, and in the third place, every grain of gold that they ever made through transmutation cost them for more money than what it was worth, and the first experiments ever made by any of the alchemists removed any idea from the minds of anyone that transmutation of metals into gold would be a profitable thing. Why, the average alchemist could have gone into the fields and mountains and dug into the earth with less labor and less expenditure of time to get the same amount of gold than what he got out of his crucible.

These men were interested in the chemical experiments just as our chemists are today. But to say that anyone who believes in transmutation is a charlatan is ridiculous, because some of the largest universities of this country have taken up the idea of transmutation, and have proved it to be possible, and right here in America some of the greatest chemists have worked with experiments which have successfully turned some gross metals into gold. The cost was tremendous, but

the law was proved, and that was all that these chemists cared about.

Evidently this publisher does not know that right in this present twentieth century transmutation has been proved to be true, and he also does not know that there are individuals who have what he calls "mystic powers." Is it any wonder, then, that men with this biased and prejudiced attitude should influence the kind of articles that often appear in their encyclopedias? Are such men capable of realizing that many of the articles in the pages of their books contain errors, and can we expect such books to be absolutely reliable and worthy of a high place in our libraries?

An Interesting Explanation

On Page 425 of the December, 1932, issue of the "Rosicrucian Digest" appeared an illustration of the ancient Rosy Cross with an interesting article about it by Thor Kiimalehto, who was first Secretary of our organization, and still is an enthusiastic supporter of our good work.

Within recent months an organization in Florida, operating exclusively under a post office box address, and claiming to have an organization devoted exclusively to Western world traditions has overlooked its Western world purpose and adopted a number of Eastern and Oriental emblems having no connection with Western world teachings. Among the *adopted emblems* is one that is very similar to the emblem of the ancient Rosy Cross, as published in the December issue of the Digest. The organization in Florida is not a part of the Rosicrucian Order, and does not have any authority to use this emblem, and no one should be confused by this use of one of our emblems, or the use of a number of other emblems taken from our literature. The organization, as we have stated previously, is operated anonymously by several of our former members.

Is America Progressing?

Let us smile a while as I speak of a few human incidents that are amusing and constructive. I remember a few years ago when Ben Turpin, the cross-eyed comedian, was one of the leading features of the moving picture screen, and one of the biggest drawing cards at the box office, it was sometimes said that after three hundred years of the development of the Shakespearean Stage we had reached the high degree of a Ben Turpin as the acme of theatrical attraction.

The other evening I was listening to a radio song in which most of the words were simply "blah, blah" with a few "hotchas" interspersed with no more rhyme or reason to the vowel

sounds than there is to the crying of a cat, and no more melody to the music than there is to the squeaking of a door hinge. I thought of the beautiful music of Wagner, Chopin, and others, and said to myself that after three or four hundred years of the development of music in America we had at last reached this high degree of musical entertainment.

Recently, the Associated Press asked seventeen of its leading editors to vote upon what constituted the outstanding news events of the year 1932. Of all of the things that happened not only in America but throughout the world in this great year that has passed eight or ten of them were selected as being the most important and the most impressive from every news angle. This certainly gives us an excellent index as to what the human mind in this Western world considers important, and gives us an excellent index as to what progress we are making in our valuations of human affairs.

The editors stated that the Lindbergh kidnapping constituted the most important news event of the year. The Bonus Army Clash in Washington was considered the second important one. Third place was given to the Democratic Landslide in November; the fourth place was given to the suicide of Kreuger, the Match King, and the collapse of his companies. The fifth place was given to the Olympic Games at Los Angeles, and the sixth place was given to the Sino-Japanese Conflict. The seventh place went to the Insul collapse in Chicago. The eighth place went to the resignation of Mayor Walker in New York. The ninth place was given to the Massie Case at Honolulu. The tenth place was tied by Amelia Earhart's solo flight to Europe, and the imprisonment of Al Capone.

Now think of it! Of all the ten or twelve outstanding events which are of the greatest importance to the minds and intellect of the western world people, there were only two or possibly three that are of a constructive, beneficial nature; namely, the solo flight to Europe, the Olympic Games, and the imprisonment of Al Capone. Of all the ten not one of them represents an intellectual, scientific, artistic achievement. What about the discoveries that were made by the General Electric Company, the Westinghouse Company, and other scientific institutions that will contribute to the benefit of man's life and his happiness? What about some chemical or physical discoveries that were made that will contribute to man's health, the prevention of disease, the prolongation of life, and the enjoyment of greater liberty? What about the exploration of the heavens, and the study of the Cosmic Ray?

Does it not seem that we are more interested in destructive things than in constructive ones? Think of nations of peoples as represented by the

North American continent frankly admitting through its truly representative judges that far more important than any contribution to man's evolution and man's happiness and health and peace, is the news of a suicide, a business collapse, a resignation of a mayor, a murder in Honolulu, or the imprisonment of a gangster. Is it any wonder that we in our propaganda and in our efforts to try to attract the interest of constructive, thinking men and women, constantly find that our appeals are made to deafened ears, and that unless we have something extremely bombastic, something more fascinating and alluring than the story of a murder or a suicide, or something more mysterious than a kidnapping, or a strange resignation, we cannot attract attention or interest. Can we not see in this report of the Associated Press the positive evidence that the real thinking men and women of this world are few, indeed, and that a great power and responsibility rests in their hands to help human nature, in its process of evolution, and lift it out of the quagmire of filth and crime in which it seems to be stranded and almost lost?

Anti-Vivisection

Every now and then one of our members asks us why we do not take up our usual pen and dip it into some strong ink, and write some very burning words against vivisection. Personally, I am not wholly in sympathy with all of the campaign of the Anti-Vivisection Society, but on the other hand I think that all of us can agree with many or most of the ideas which such a society promotes. But, on the other hand, the pages of our magazine, and the pages of our lectures are intended to be devoted to the constructive promotion of Rosicrucianism, and not to the promotion of a destructive campaign against any particular evil. The vivisectionists have their literature and publications, and I am sure that they would not consider it logical to devote a great deal of space to a destruction of our Rosicrucian principles merely because a number of their members were interested in our work. The Anti-Vivisection campaign is an independent campaign, and is not a part of the Rosicrucian system.

I have just said that I am not wholly in sympathy with the work of the Anti-Vivisection Society, and I suppose I had better make an explanation and thereby avoid receiving several thousand letters from members who will say that they are surprised that the chief officer of the AMORC is not one hundred per cent anti everything that is wrong. Fundamentally, I do not believe in tearing down anything or destroying anything, even that which is apparently wrong. Fundamentally I am a constructionist, and I be-

lieve that by building up good you will gradually make evil so unattractive that it will die of its own weakness and impotency. I do not believe in spending a lot of energy constantly on the offensive against things when one should be devoting that time in constructively building up something. I would not change one of the old towns of this old State of California where there are many primitive settlements built by the early settlers and explorers by going into these towns and setting fire to, or pulling down the old shacks. There are some towns in this State whose first wooden buildings were built with wood brought from Australia, and held together with wooden pegs because iron nails had not yet come into use, and there are hundreds so old that the iron nails in them were made by hand. Some of these structures are ready to fall down and I think it would be a waste of time and energy to try to change any one of these small towns by starting a campaign to remove the old structures, but the town could be helped more quickly and made more attractive by starting to build some new and modern buildings in one section of town where new parks and streets could be laid out. With each new building and new street that was brought into existence the old part of the town would gradually fade out of the picture entirely.

In the same way I believe that by gradually training and educating the human mind to understand all of nature's laws we will gradually approach a condition where the wrongs of vivisection will be righted, and whatever is unnecessarily brutal or unkind so far as animals are concerned will be changed. On the other hand, I have not yet made up my mind that all medical or scientific experiments upon animals are either cruel or unnecessary. For this reason I cannot give a hundred per cent endorsement to the statement that there should be no form of medical or scientific experiments on dumb animals. That statement is entirely too broad, and the arguments used to obtain it elevate animal life to the same importance and value as human life, and I cannot quite accept that view-point. This may be shocking to hundreds, or perhaps thousands of our members, and I may be putting myself in a position where I am going to be bitterly criticized by members who think that I am stepping down from a holy pedestal upon which they have placed me, but I do know that in scientific research we have learned a great many things of value to human life by making the early experiments upon dumb animals of the lowest type, and I do know that if these experiments had not been possible on dumb animals they would have been tried on babies and human infants in hospitals and other institutions. When it comes to choosing between the two I would rather see a few rabbits or mice experimented on than to see a human infant used

for an experiment. I have witnessed a great many of these experiments, and I have not been present at a single one where the animal was allowed to suffer consciously or knowingly any pain or any extreme torture. I have seen them held in obedience and tied in a manner to keep them from moving while simple experiments have been tried, and without any evidence of pain or torture, and I have seen little animals given an anesthetic so that they would sense nothing while an important experiment was made. I have seen the utmost tenderness and kindness shown to these animals before and after the experiments.

I cannot, therefore, say with the extreme Anti-Vivisectionists that all such experiments are cruel, and certainly I cannot say all of them are unnecessary. I will endorse whole-heartedly every plan that seeks to put such vivisection work under control and under regulation, but I have found that the Society For Prevention of Cruelty to Animals has done much in this regard, and has representatives present to see that animals are not unnecessarily tortured or injured in such experiments. Only recently a friend of mine had a dog that was seriously injured by an automobile. We thought the dog was so badly injured that he would not live, but we rushed it to a physician who proceeded at once to perform an operation and prevent some crushed ribs from bringing transition to this little pet's life. In asking the surgeon how he became familiar with every part of the dog's anatomy, and how he knew just what to do in certain cases he said that only through experiments on other animals could he have gained his knowledge. There are two sides to this vivisection argument, and one side of it is extremely fanatical as are many of the various reforms with which we have to contend. The best methods for reforming are those which are constructive, and not destructive, and I think that entirely too much time is spent by a great many persons in trying to prevent things, rather than in trying to educate persons to a better understanding of the laws and principles involved whereby they will not desire to do the wrong things, and will naturally and of their own volition seek to avoid doing the things that others insist they should not do.

I may be wrong in my view-point and time may change my opinion as I get older and more mellow in my nature, but I do hope that I will not receive a flood of Anti-Vivisection literature and scores of letters from persons trying to tell me that as an executive of this Order I should be ashamed to make the statements I have made, and should read their arguments and change my opinion. My opinion will not be changed in any such manner. Therefore, let us hope that our kind friends will save their time and my time by not mailing such literature and argumentative

letters to me. I have a veritable library of Anti-Vivisection literature which I have read and preserved, and I have given the subject deep thought, and I am expressing my firm conviction in what I have said.

Sex Again

Sometimes I think that if we keep on repeating that we do not deal with the subject of sex in our teachings and write enough or say enough about the absence of this subject, we will have put into our work enough matter about it to refute the very argument. But it does appear that some of our members will not let the subject end and feel that we are wrong in our attitude and should make some correction. We have said over and over again that despite the insidious propaganda that is being fostered in the Western world to promote a new form of sex worship, and despite the tendency on the part of a great many who want to have themselves classified as the Intelligentsia for the sake of an inexcusable excuse for freely dealing with the subjects that should not be freely discussed, we are happy in the fact that nothing has tempted the Rosicrucian organization throughout the world to analyze sex emotions and sex practices and try to pretend that they are on some unique, spiritual, occult plane, etc. We still feel that the whole subject of sex is one which is better discussed between patient and physician or in the privacy of the physician's office and not in such studies as ours because of the very fundamental fact that sex has no relationship with spiritual development.

One of our good Brothers in England writes and says that in a recent article dealing with the Cathedral of the Soul I made a serious error in some statements such as, "A human being is a sexless expression of the divinity from the Cosmic point of view, and no matter how one may look upon it, the human physiological sex nature of man is entirely of the flesh and of the earthly nature of man."

Our good Brother maintains that I have gone too far in what I have said. He says that he agrees heartily with our ban on all sex matters so far as sex is generally understood, but he says he thinks I am either deliberately misleading our readers in the statements I have made or I am grossly ignorant of some facts. He then goes on to quote from various mystical points of view, including that of Swedenborg, and says that every detail of the physical man is but a manifestation of the spiritual being and that sex and sex attraction and all that pertains to it exists only as a result of its existence in the cause of all that is.

Now I do not like these arguments that hinge on delicate shades of meaning of any word and I do not like to have anyone attempt to get out of

a close corner in an argument by claiming that his use of a certain word was meant in a certain limited sense. But I must in this case insist that when I speak of sex I am using that word to mean precisely as I find it defined in the dictionary; namely, that the word sex means those physiological elements that distinguish the male from the female. Now I am giving emphasis to the word *distinguish* and when I use the word sex I mean it in the sense of physiological distinctions that characterize the male and female bodies and in this way and on this basis I repeat again that the Cosmic does not take sex into consideration. If you argue with me that man is both male and female to some degree and that woman is both female and male to some degree, I will agree with you and tell you that that point is contained in a properly expressed way in many places in our lectures and lessons and we contend that the first man that God created was dually sexed and that the distinction and separation of distinguishing characteristics was made later on by the creation of woman which took from man a large amount of the female nature possessed by him and left him essentially male with only a partial trace of the female element, while the woman was essentially female with a trace of the male element in her nature. But the Cosmic does not take the distinctions of sex into consideration. A soul is both male and female as is God both male and female and therefore it cannot have sex. In the soul and psychic part of man and woman after being released from the physical body there is an equally balanced amount of the male and female nature but the moment this soul and psychic nature is incarnated in a physical body it becomes distinguished as either male or female and this then becomes the sex of the person. If you try to use the word sex to mean the male and female natures without distinction of the emotional and physiological natures of male and female, then my statement in the Cathedral article would be wrong. However, that is not the sense in which I used it and when we speak of sex teachings we refer to teachings that deal with the distinctive element of either male or female characteristics and emotions, functionings, and qualities and these distinguishing features are not taken into consideration by the Cosmic and have no point in spiritual unfolding, development, or spiritual progress.

In all of our work of teaching, helping, advising, and treating our members, we never take sex into consideration, but we do have in mind the fact that each one of these persons whether male or female has the characteristics of both male and female psychic functionings within them. We therefore say that we give no consideration to sex in any of our work but we do give consideration

to the other elements to which I have just referred. I trust that this makes matters plain and will close the argument more or less for the time being.

A Tooth And Teeth

One of our members living in the State of Washington brings up an excellent subject for discussion here and one which I hope some of our Brother dentists will write to me about and give us some unbiased information.

This Brother says that it is generally known that at the age of fifty, more or less, the average person has one or two unsound teeth in the mouth, especially one or two that are decaying somewhere and must be attended to. He says that in the past it was the general practice of dentists to kill the nerves in such bad teeth and have them filled or capped, in that way making a more or less sound tooth out of a bad tooth. He says that the practice now is for dentists to advise the immediate withdrawing of all the teeth when one or two bad ones are found. He says that the argument offered by the dentists he has contacted is that one decayed or unsound tooth in a mouth, or even a tooth that has its nerve killed and has been filled and capped, is a detriment to all the other teeth. He says the dentists claim that a decayed tooth or a tooth with the nerve killed is a dead tooth and that a dead tooth can cause poison to the circulating system and attack all the other teeth. According to this it means that one bad tooth is the signal for having all of the teeth extracted and a plate of teeth made to take their place. Our good Brother wants to know whether this is sound logic and based upon fact or not.

He spoke of the fact that he had two teeth filled and capped some years ago and that with all of his other teeth in good condition he feels he has a better set of teeth than any plate could possibly be.

It is probably more or less true that a so-called dead tooth in the mouth is an aggravation to the gums and is a weak spot where disease germs may form. Once the nerves in the teeth have been killed and disconnected and the blood vessels and other vital contacts with the human body broken, a tooth sitting in the gums that is dead is just like a stone or a bullet or any other piece of foreign matter imbedded in the gums. A living tooth is one in which certain functions are taking place around it to keep the tooth and the gum healthy and to prevent the formation of poisons or sacs of pus or anything else. In a dead tooth these functions around the tooth and in the tooth have been discontinued and it may therefore be true that a dead tooth in the mouth is as bad as a decaying tooth. And it may be true that in most cases the extracting of one or two dead teeth

leaves space that cannot be as easily filled by a bridge with two or three teeth as could the whole mouth be properly satisfied with a plate. This is merely my commonsense understanding of some of the arguments of the dentist. Since this is quite a popular subject at the present time and dentistry is becoming quite specialized and expensive, perhaps we had better have some professional light thrown on the subject and a few other questions answered.

We would like to know, for instance, why it is that the average dentist no longer desires to pull teeth but sends the patient to one who specializes in that work. We would like to know also why a patient who desires to have only the upper teeth attended to at one time in order to let himself become accustomed to a plate or bridge in the upper part of the mouth before having the lower teeth attended to in the same way, is universally denied this privilege and told that unless he has all of the teeth taken out at one time and both plates made, he cannot have anything done. We would say at this time that many have claimed to us in their letters that they have had bad teeth in both their upper and lower jaws and did not want to have both jaws attended to at one time because of the expense, inconvenience, and unpleasantness, but found it impossible to have just the upper or lower jaw attended to at one time. This is something that mystifies the average person and we would like to know why. We would like to know why such a ruling is made by dentists. Years ago we were taught in every form of propaganda that there is no tooth as good as a natural tooth, even though it has been treated and killed and modified, and that everything should be done to save a tooth rather than extract it. Now we hear a different story and would like to know why the story is changed. And why is it that the average child taken to a dentist upon school recommendation, is passed from one specialist to another? Where is the good old-fashioned dentist who used to put the patient in the chair and do everything that was necessary? Recently, one young woman known to us was passed to five different dentists in five different office buildings each time she went to have her teeth attended to, and in the end she had five bills to pay instead of one and each one was as much as she should have paid or would have paid in the olden days due one dentist for the work that was done, so far as any one of us could see.

Now I know from your smiles and your little comments that you understand that we are not criticizing the dental practice, but in pure ignorance ask for information. There may be excellent reasons for all of these things but the average person does not seem to understand them. Perhaps there is not enough dental information being given to the public these days, and if this is the

case then something should be done about it. I hope, therefore, that those Brothers of our organization who are dentists will write me personal letters on this subject, stating that they are writing in conformity with the request in the Forum Magazine and after we have a number of these letters put away in a file to constitute interesting answers to these questions, we will take up the subject again.

Thomas Jefferson

Is it not peculiar how a falsehood and libelous statement regarding a great character will persist in the minds of the public, and be constantly repeated, despite all of the evidence to the contrary that may be given to anyone, or given to the public? One of our good members living in Tawas City, Michigan, writes and says she would like to have us tell some of the facts about Thomas Jefferson, the Rosicrucian and President of the United States, for she has heard that he was an unbeliever, a non-churchman, and all the other things that would indicate that he was a vile and uncouth atheist of some kind. Many church publications are responsible for this story because of the manner in which they referred to the fact that he refused to be a supporter of the church in Washington, D. C., in which all of the important government officials were supposed to be found every Sunday morning.

Thomas Jefferson was not an atheist or a non-religious man, but he had some religious ideas distinctly his own, and he refused to conform to some of the dogmas and creeds of the church that was selected for him as the proper church for his attendance as President of the United States. The truth of the matter is that Thomas Jefferson was more religiously inclined and more of a deep student of the Bible and of religion than many of the Presidents that we have had, and who were loyal attendants at some church.

In the first place, those who say that Thomas Jefferson did not believe in the existence of God should read his public documents as written by him during his Presidency, and as published in the large edition of volumes called "The Official Papers of the Presidents of the United States." In his proclamations, in his messages to Congress, and in nearly all of his writings he refers to the Divine Providence and to the Supreme Ruler with the most respectful terms, and with words that plainly indicate his mystical understanding of God and God's relation to man.

But perhaps the most outstanding religious thing accomplished by Thomas Jefferson which has never been equaled by any President or government official in this country is the fact that Thomas Jefferson rewrote a part of the New

Testament of the Christian Bible, putting it into simple language and using all of Jesus' sayings in an understandable way, and Congress published this Bible and it is known as the Thomas Jefferson Bible. This was the first and only time in the history of the United States that our Congress printed a Bible, and we have a copy of it, and the introduction in it and every part of it plainly indicates that Thomas Jefferson was not only a mystic with a true Rosicrucian view-point, but a very devout man in his religion, and extremely reverential in his worship of God and the Savior of Man. Therefore, I hope that whenever any of our members hear the statement made that Thomas Jefferson was an atheist, they will correct this impression. They need not refer to his Rosicrucian membership or praise him as a Rosicrucian unless they wish to do so, but in a spirit of fairness and honesty say something to counteract the erroneous and unkind impression that Jefferson was a man of no morals and no religion.

Incidentally, our members will be pleased to know that Jefferson took great interest in the scientific side of our studies and in the artistic side also, and in his home he tried to carry out many of the scientific ideas. He had a laboratory in which he experimented with chemistry, physics, and mechanics, and it is unfortunate that electricity was not available to him for his experiments show that he would have delved deeply into electricity had he been able to do so. He built many unusual mechanical devices around his home, and had secret elevators for moving things from one floor to another, and for folding up his bed and pulling it up to the ceiling out of sight when he wanted to turn his bedroom into a study room, and he had mechanical contrivances connected to the door and the doorbell, and to the lights around the door, and in a hundred other ways demonstrated his understanding of principles taught in our lectures, and he often held long discussions with visitors on metaphysical lines, and especially on the mystical interpretation of not only the Bible but all scientific terms. He exhausted his personal funds although he had been a rich man, and left the Presidency of the United States a poor man, but his home revealed that he had enjoyed many hours of private study and research, and this was the one thing which constituted his hobby, and upon which he loved to talk whenever he had interested visitors.

Brickbats And Bouquets

Again we have some bouquets, but also a very large brickbat for consideration. There is a note of humor in the brickbat this time, but it may not soften the very serious notes that surround it.

Some time ago I told you in connection with our brickbats and bouquets that there was evi-

dently a very definite though insidious and malicious campaign being conducted by some Theosophists for the purpose of using the Theosophical organization to attack AMORC, and to destroy it. Such a plan is so ridiculous and absurd that we can well smile over it. The Rosicrucian Order has had to face such attacks as this for many centuries in many lands, but nothing has ever been able to move or disturb the large body of membership throughout the world, nor change the course of the organization one iota.

But what do you think of a man who is Editor of a Theosophical magazine published in this North American continent, who will stoop not only to publish attacks on AMORC, but later attempt to justify them by making such statements as the following?—When this Editor was asked by one of our members why he devoted the constructive, good-will space in his Theosophical magazine to such destructive matter without proof or warrant, the Editor wrote back and said that, "I would call your attention to the fact that the statements made regarding the AMORC are made categorically on the authority of prominent public men, some officials of the Masonic organization, and of that organization itself." This is so untrue that we are spending time and money in an attempt to learn where, if ever, and how there was published anything by any official of the Masonic organization that could be interpreted as an official condemnation of us on the part of the Masonic organization. What do you good Freemasons who have been in our organization for years think of such a statement as that? You know that Freemasonry does not go out of its way and out of its rights and privileges to attack other organizations in any such manner. You know that Freemasonry has no more reason or privilege to tell its members whether it can belong to another organization, or not, than we have. And the men at the head of each part of the Masonic organization, and who would be included among the officials of that organization, are not of the type that would stop to write a condemnation of something they know nothing about, and write it on Masonic stationery and attempt to make it appear to be official. The very idea is absurd and ridiculous, and we would not think of even asking any one of the jurisdictions of Freemasonry in America to either affirm or deny such a statement, but what about the man acting as Secretary for a branch of Theosophy making such a statement as that over his own signature? Can he prove it? Certainly not! And yet he is causing hundreds of Theosophists in North America to feel that the Theosophical Society has lowered its standard and dropped from the high ideals of universal brotherhood to mere cheap and common political methods of attacking what it thinks may be a rival organiza-

tion. We know that the rank and file of Theosophists in the Western World do not approve of the time and space he has used in attacking AMORC, and certainly do not approve of his methods of disgracing the Theosophical Society, and we do not hold anything against the society because of what this man and a few others of its representatives are doing.

Here Is A Laugh

In connection with what this Theosophical Editor has already said there is something else which he has said that is very funny, and I am sure it will give all of our members a laugh. In his letters written over his own signature, and attempting to justify his criticisms of AMORC, he makes fun of the resolutions passed at the last Convention held here in July of 1932. The hundreds of highly intelligent, cultured, sane and sensible men and women assembled at that Convention passed a resolution expressing their regret at the statements published by this Theosophical Editor and requesting that he should retract what he had said. Now this Editor laughs at this resolution and laughs at the people who passed it. If you were present at the Convention, I am sure you will laugh merrily when you read this part of his letter: "A crowd of flapdoodles can be persuaded to pass a resolution about anything if some important people get up and suggest it."

I make a motion that from now on each and every member attending our National Conventions shall be given the honorary title of *flapdoodle*. I don't know what it means, but if it means what the Editor intended it to mean then I think we can adopt the word as a term of praise or compliment.

In many fraternal organizations there are inner circles for special study, and for benefits of various kinds, or for mere pleasure and relaxation. I would like to suggest further that we establish in the AMORC a circle of members to be known as the *Guild of Flapdoodles*. Membership in this guild will be limited to men and women who think enough of the AMORC organization, and of its welfare, its conduct, its progress, growth, and development, to spend time, a great deal of time, and a large sum of money to come from their home towns to San Jose and attend these Convention sessions. Such members will hereafter be known as *Flapdoodles*.

Of course, the Editor intends us to understand that there are no flapdoodles attending the Theosophical conventions, or the conventions of any other organization; only those who come to the AMORC Conventions, and who are probably blind, deaf, and dumb, imbecile, or otherwise mentally incapable are *flapdoodles* according to

him. No other type of person would come to an AMORC Convention, of course.

What an expression of brotherly love, universal love, human brotherhood, and everything else that the true Theosophical teachings promote! To belittle and besmirch the intelligence and culture of men and women of another organization who do not agree with your attacks upon them is a new way of illustrating the teachings of Theosophy.

Fortunately, Theosophists themselves are condemning this unwarranted campaign of criticism. Rosicrucians smile at it, for the purpose back of such diatribes in his magazine and letters is so self-evident that one cannot help smiling, but when the members of the Theosophical organization find that their officers or some of their respected Editors are working out personal grievances and using the Theosophical Society as a background for it, it is an entirely different matter, and they have every reason to be indignant.

However, all of you will know now what I mean hereafter if I greet you in any of our meetings, or address you in any letters, or speak to you at any time, and ask you if you are a *flap-doodle*. All hail to the glorious *Guild of Flap-doodles*, the guild of intelligent, cultured, Convention enthusiasts! So much for our little period of amusement in regard to brickbats.

A Claim I Have Never Made

Of course our opponent, Mr. Saunders in New York, is still quite busy inventing new phrases and paragraphs of criticism about us. Long ago he exhausted all the truth he knew about us, and for the past ten years has dipped freely into the inkwell of blackness and brought forth adjectives and nouns that have no more relationship to the truth than a courtroom in Birmingham, England, has to an *assistant editor's* chair in the office of a motion picture magazine. One of his very pet falsifications is that I have personally claimed to be a member of the Masonic Brotherhood of the United States, and was excommunicated from it, or otherwise put out of the organization, and that since then I have made application in Florida, California, and other states for admission to the Masonic Brotherhood, without admitting that I had once been in and was put out.

I do not know of a single living soul that can say that I have ever publicly or privately stated that I am or ever was an active member of the Masonic Organization of the United States, Canada or Mexico. Such a statement does not appear anywhere in our literature, and every time I have been asked by Freemasons or other persons whether I am a Mason affiliated with any

Masonic Lodge in the United States, Canada, or Mexico, I have always stated that I AM NOT! And I have made it my business to inform persons who come in close contact with me in connection with our work, and all public officials, and business persons with whom we have to deal, that I am not affiliated with any Masonic Lodge anywhere in the United States. I have done this so there could be no confusion or misunderstanding, and no misrepresentation.

In the second place, I have never filed an application for admission to Freemasonry in Florida or in California, or any part of the West, or in the states through which I have traveled. The statement that I have made such application for entrance into Masonry a number of times in different cities in the past ten years is absolutely false, and there is not a record to be found in any Masonic Lodge or Grand Lodge, showing that in these recent years I have made such application. Certainly everyone would realize how absurd it would be for me to make such an application in an underhand and false manner, for it would be discovered immediately and would react upon me. And I have never been cast out of Freemasonry anywhere. But Mr. Saunders is probably too dense to understand that, and he, therefore, continues to make such a statement, and repeat it without realizing that some of the persons to whom he sends it can easily write to the Grand Lodges of other states, and, as Masons, verify or otherwise check up on what Mr. Saunders says. Each one who has done so has been absolutely disgusted with such a whispering campaign. I want our members to know this, because every few days we receive a letter from a member or a group of members in which it is stated that this Masonic charge is going *the rounds*, and is discouraging some members from going ahead until it is either affirmed or denied. This is the quickest way to settle this argument.

Do not be influenced! I wonder if our members cannot realize that the purpose of such whisperings as referred to above is to cause them to either resign from AMORC or to lose interest in it. It is not for the purpose of hurting me, personally, because such charges do not seriously affect my moral reputation, and I have become so used to them that I can read them with a smile. These attacks on AMORC are not made for me to read, *but for you members to read*. Most certainly, then you should consider the motive back of them. What possible reason could Mr. Saunders in New York, or a man in Canada or another in California, have in wanting you to leave AMORC? They do not know you, and they are no more concerned about your personal welfare than they are about the welfare of some Eskimo at the North Pole. Don't be misled by the silvery words of human interest, brotherly

love and universal justice, and those sorts of things. If each one of these persons is really interested in wanting to help humanity in a broad sense, he would go out in his own town and find more to do with his money he spends for postage stamps than in writing letters to strangers to condemn other organizations. In fact, each one of them might begin to clean the inside of the cup, and then sweep the sidewalks and make his own home look right. One of them has been for a long time living on the charity dole of his city, and out of that charity money he spends enough money on postage stamps in writing letters about AMORC to pay for some of his food. One of the others is so badly in need of money, and has so little income that he has had to depend upon an old father to support him, and since the father's death he wonders where he will get enough money to buy the next month's food. Each and every one of them could profit and help some little part of humanity by minding his own business, and discovering the weakness and errors in his own life. They are not truly interested in you from a humanitarian point of view; they want you to become discouraged, discontented, perplexed, worried, incensed, angry, or something of the kind, and in a fit of resentment resign from AMORC, and go about repeating the slanderous things that have been said to you. In the meantime you will be without the benefit of the good that the organization can give you, and the organization itself will suffer. Certainly, out of fairness and a spirit of justice to all you should demand that any person writing you defamatory matter about anyone should either prove his statements with authentic verification, or reject them. We are not discouraged over these campaigns at all, but we do feel badly, indeed, when occasionally we hear of a good member dropping by the wayside because he has been impressed at a sensitive moment by some letter of whispering maliciousness, and forgetful of his duties and his obligations, as well as his sense of justice, believes what he reads and turns a corner in his career.

Special Development

One of our good Sisters has written us a letter asking this intensely interesting question: "If Cosmic illumination and Cosmic inspiration is to come to each one of us when and if we are ready for it, how, then, can all of us study a course of instruction like the AMORC lessons and receive identical lessons and yet be individually prepared and ready for the coming of illumination? Would it not seem more logical that each one should have special, individual, separate guidance and instruction in keeping with the special time and nature of illumination that is to come to us?"

It is perfectly true, as a fundamental law, that great Cosmic illumination and inspiration will come to each one of us in accordance with our individual readiness. To some of us this inspiration comes early in life; to others, later. To some it comes in the form of music while to others in the form of art and beautiful colors and designs. To some it comes as a guide in their professions and to others as a mere luxurious pastime in the world of philosophy. But the coming of such Cosmic illumination and inspiration is not dependent upon our preparation in so far as courses of study are concerned except to train us to be able to understand what we receive through inspiration and to enable us to interpret it and translate it.

To say that each one of us should have separate, individual, distinct preparation and instruction is equivalent to saying that all of us should not study the same English alphabet and the same rules of grammar and English speech because we expect to use our Cosmic inspiration in the literary field. Nor could we say that because one thousand persons studied the same English alphabet and the same rules of English grammar and speech in the same university, that all of them would be inspired exactly alike and produce the same results through their inspiration, nor could we say that because these thousand persons had identical preparation for the coming of illumination that the illumination was delayed with some and speeded up with others. Any thousand Cosmically inspired persons having studied the identical language would nevertheless write differently or interpret differently the Cosmic inspiration.

We must prepare ourselves for the coming of Cosmic attunement. The preparation enables us to develop certain faculties to understand their functions and to have them ready for the coming impressions. Would you say that because in San Francisco in the large Columbia phonograph factory that makes and prepares one thousand soft wax records for the recording of new pieces of music, that because these one thousand records are molded from the same wax, cleansed, levelled, polished, and made ready in the same identical manner, that each and everyone of them would record only the same piece of music? We know that this isn't so. One of those records I have seen revolving on a large electrical machine while receiving the very beautiful impression of a violin selection being played in the studio, while the next wax record made in the same manner and at almost the same time is put upon another machine and there received the very delicate impression of a singing voice rendering a beautiful solo.

When the Pupil Is Ready

We have said over and over again in connection with the foregoing remarks that a great many

persons have misunderstood the old mystical injunction to the effect that "when the pupil is ready the Master will appear." Thousands of misguided and light thinking persons have taken this injunction to mean that all one had to do was loaf around his home and do some reading and occasionally offer up a prayer of desire and wait for the coming of a great master who would forcibly open the front door of the spiritual home of the individual and walk in and take possession. Of course, such an explanation or interpretation of the injunction is used by those who try to decry and negate the value of any kind of preparation.

We used to become quite annoyed with the argument of light-thinking minds that would say that there is no need for any study or preparation and that all one had to do was to live properly and think properly and when the pupil was ready some great Master would come along and become his personal instructor and give him all of the instruction that he needed.

Undoubtedly some persons have passed through a whole life waiting for just such a strange incident to occur. On the other hand, a great many have used this argument in wanting to get something for nothing. The injunction plainly puts emphasis on the point that "when the pupil is ready" the Master will appear. What can be meant by "being ready?" Certainly it does not mean making no effort, making no preparation, doing nothing to cleanse the inside of the sanctum, or the inside of the cup, so as to make it worthy and in readiness for the filling of the consciousness. From what has been said by every great Master it would appear that one cannot indulge in too much readiness or preparation, nor go too far in becoming worthy and qualified for the coming of the Master. I am sure that if we said to these same persons that as soon as their homes were ready to receive a great Master a great Master would come and visit them, they would understand that they should go home and at least cleanse the house of all objectionable matter and remove all the cobwebs from the doors and windows and make the place wholesome and inviting. Why, then, think that the inside of the temple of the human body and the inside of the human mind should not be cleansed and made ready in every minute detail for the indwelling of a great Master? Every day given to self-analysis and the elimination of superstitious beliefs and false ideas is an additional period of house cleansing, every little obstacle to a free and full acceptance of what the Master will say is that much additional preparation, every hour of study devoted to the teachings of the Masters as given to us prepares the student for a better understanding of the message that may be given to him. The development of the faculties so that they will

function to the highest degree of perfection means the making ready of the consciousness to function when the Master begins to work with it. All such preparation requires time, effort, experiment, patience, and sympathetic understanding.

No two individuals are exactly alike in the need of preparation. Some require a great deal more preparation than others but certain it is that all require the same preparation basically and fundamentally. First we must learn how to see not only with the physical eyes but with the spiritual eyes. We must learn to hear and to feel and to sense with all of the spiritual faculties as well as material ones, else we will never know when the Master is in our presence and knocking on the door for admission. Secondly, we must learn how to perceive inwardly, how to comprehend, how to understand and interpret the message that develops in our consciousness. Spiritual truths are not handed to us already made and formed and ready to digest. They are given to us in pellets that are covered, so shaped, and conveniently reduced in size and form that they are hardly recognizable as great truths when they come in contact with us or we in contact with them. They have to be taken inwardly and allowed to expand and grow just like a seed grows in the ground. I am given to think of the oak tree in the form of an acorn. Surely the acorn in itself and by itself is neither a picture nor representation of what the great tree will become nor even what it will be like after one year. But the great tree is something that must grow from the acorn and must be matured and fostered, and once you have the tree you no longer have merely the acorn.

All of the greatest of the Masters can do is to implant within your consciousness a seed of a great truth and then another seed and another and another. Each of these, unsightly and unattractive in their small form, must be taken into a fertile soil, into a consciousness that is prepared and developed to receive them and then matured to a spiritual unfoldment that constitutes the real truth. The seed is no more the truth than is an infant at birth a real adult. Truth is developed within us and then becomes ours by experience and by personal contact and they are truths and convictions which cannot be removed from us because nothing that can be said to us will reduce in our consciousness the size and magnificence of a real truth even of the most humble kind.

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The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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VOL. III

APRIL, 1933

No. 5

WANTED

... ..

God give us men. The time demands
Strong minds, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And dam his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

By JOSIAH GILBERT HOLLAND.

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FOR MEMBERS ONLY

Greetings!



I believe that this issue of the Forum contains many helpful suggestions, explanations, and bits of instruction. Most of the matter seems to be very appropriate for this period of the year 1933. It is just one complete cycle of 144 years since the first President of the United States was elected and chosen by the electors as the President of the United States. It is just one complete cycle of 144 years since the people in Canada quietly layed their plans for the eventual establishment of the form of government that now makes this great nation one of the peaceful countries of the world and procured for them that distinctive position which Canada now occupies. Therefore, for the major part of the North American Continent this year of 1933 is highly significant as the beginning of a new cycle of rebirth, regeneration, and progress along newer and higher lines. In a broader and yet perhaps more specific sense it is significant that the first great universal cycle of nineteen hundred years, beginning with the transition of Jesus the Christ and the establishment of His church (allowing for the discrepancy in calendar years) has come to an end, and a new universal cycle dealing with the spiritual advancement and progress of the peoples of the Western world is at hand.

What the next two thousand years will do for the spiritual and esoteric development of the people of the Western world and the next 144 years will do for the political, social, and cultural development of North America, is difficult to predict. Coming events not only cast their shadows before them, but likewise their great beams of radiant light, and we can already see the signs in the heavens, so to speak, and the influence they work in the consciousness of the people. 1933 is a year that will become highly significant to the new race, the new generation of men and women who will carry onward the ideals and principles of the several nations that constitute this great North American Continent.

And in other countries of the world other cycles are ending, bringing to an end also many phases of unrest, strife, and contention, and causing the great heavy sealed doors of future happiness and contentment to be opened revealing new and inexperienced chambers of marvels to be revealed to us. Rosicrucianism itself is on the very threshold of its greatest universal revival because so many of its individual jurisdictions will have their cycles of inactivity ending this

year, and the cycles of renewed activity beginning, and because of the awakening consciousness of millions of beings who are realizing for the first time in their lives the value of spiritual powers; and, there will be a greater field of opportunity for the growth and development of Rosicrucianism than in any other time in the history of civilization. But the evil forces of the universe are at work also, making their last great struggle in the natural contention that must exist between goodness and evil, truth and falsehood in order that goodness and truth may thrive through its constant endeavor to overcome the opposite, and may become stronger and more developed through its victories.

I am happy to say that on Monday, March 20th, the day of our New Year anniversary, I received a personal registered letter from our great Brother who is the international representative of the Great White Brotherhood. I refer to Nicholas Roerich. His letter came from the monastery in the Himalayas where he spends a part of each year in personal contact with the highest representatives of the Great White Brotherhood. From this sacred place came his message to us for the New Year, and with it a special article of inspiration and helpfulness to be published in the next issue of our Rosicrucian Digest. In his personal letter he states that he would warn all of us to be watchful at this very critical period of transition from the old cycle to the new, and from the old race of thinking men and women to the newer race of evolving beings, and to watch out for the last and most desperate attempts of the forces of evil to try to destroy or prevent the activities of goodness and truth. Those who become fearful and submissive will be lost when just on the very threshold of rebirth into newer and greater power. But only those who will face toward the greater light and remain firm in their journey on the Path, fearless, dauntless, and persistent at this important time of transition, will be victorious.

The critical period is from March of this year 1933 to the end of November of this year. For just a few months the last and final struggle will be waged with a relentlessness unequalled in the history of the world. Nations of peoples, countries, provinces, districts, and even communities will be tormented with the tempter's prodding and the evil urge to enter into warfare, strife, and rebellion. The very foundations of nations throughout the world will tremble as the earth

trembled just a thousand years ago when the Great High Representative of Goodness was contesting the powers of evil and became the victor of death. Goodness will prevail universally, truth will sustain itself everywhere, but all peoples will not be victorious. Some must fall. Death and infamy, evil and deceit must have their victims. Be sure that you are not among those who will go down into the depths of the abyss and be lost in the progress toward the ineffable goal.

Let not the voice of the tempter deceive you. Let him turn you not from the path of righteousness to the path of darkness. Listen not to his silvered tongue with its smooth arguments contending that your present interests are wrong, that your studies and application of principles are deceiving you, that your associations are misleading you, that a newer and better path lies to your right or your left, that a better method, a better system awaits your acceptance. Do not be deceived into believing that you may turn your back upon those who have helped you, or that you can withdraw your hand of fellowship from those who are trying to lead you, or that you can deny the good your Master has done, or that you can forsake your obligations, your duties, and abandon your appreciation of what has been your privilege in the past. Do not believe that just beyond the hill lies a valley of greater peace and power, or that the mountain before you need not be scaled to reach the heights of your ambitions. Do not allow the seeds of doubt and hesitancy to be sown in your consciousness. Do not listen to the story intended to blacken the character or personality of those in whom you have had faith and trust. Do not allow yourself to be attuned with a new God, a new Master, a new leader whose virtues are untried and whose praises are being sung by lips that dare not speak in the presence of the God of our Hearts.

The flower of our ambitions lies like an unopened bud in the very heart of our souls. The maturing power is love. The vitalizing energy is faith and trust. Brother Roerich says that from the snow-capped mountains of the Himalayas, and from the hot plains of the deserts around them, is sent forth to all of us the love vibrations of those who know what is taking place in the world, and who pray for our salvation through strength to remain steadfast and constant in our present endeavors. The guilded, fascinating, scintillating idol which the forces of evil hold forth as a greater God than we now have is made of clay, and will soon disintegrate into the earthly substance of which it is made. The forces of evil know that that which their representatives offer to the Children of Light will not live to lead them on to any victory or any accomplishment of their desires, but will crumble away into dust before the distant horizon is half reached. But they also

know that in abandoning the path on which they now tread, and directing their eyes and footsteps toward the deceptive idol, they will be fulfilling the great desires of the darker forces, and in this they find ample satisfaction. Harken, therefore, to the voice and the words of those who know, and remain children of Light, walking unhesitatingly along the path so well known and so well trammelled by the footsteps of those who have gone on before and have reached the great goal of peace and power.

There is a clarion call being sent forth at this time throughout the world calling upon every enlightened and faithful follower of the Rosy Cross and of its allied associations representing the Great White Brotherhood of the world to unite in one grand army of indefatigable and fearless workers. Each and every one must do his utmost to assist others, and to assist the organized forms of workers for truth in maintaining their activities.

We know only too well how the evil forces are at work. Here in our own country the enemies of truth and light are broadcasting false and deceitful information designed to break down the faith of our followers and injure the reputation of your leaders. Falsehoods and glib words of deception are used by them to mislead the seekers and misdirect those who are on the Path. Stories without foundation and fact, newspaper articles misrepresenting the truth, falsifying reports of legal actions presumed to be taken, forged letters and documents, misquotations wilfully altered and cleverly extracted from reliable books are being circulated. Our enemies will stoop to anything, and hesitate at nothing, for they have nothing to lose, and no pangs of conscience for they are so hardened by their associations with evil that the voice of goodness finds no place in which to speak within them. Each day brings us new evidences of the wilful, malicious campaigns of those who are now in the very midst of their last campaign of destruction. Here and there unthinking minds submit to the false arguments and their weak faiths are lowered to mistrust, while a few are taken from the light and led into the darkness.

There are thousands, on the other hand, who have discovered the deception, and the evil purpose back of it, and have felt an increasing strength rising in them, urging them to combat this last stand of the forces of evil, and hold a brave front against the last attack. Already their united strength is making mad the low and sordid minds of the evil ones, and whom the gods would destroy they first make mad. But in their savage madness, equaled only by the wildest beasts that are cornered at last in their final attacks, they have thrown all discretion to the winds, abandoned all honor and respect for truth, and are

determined that as they fall into the pits of Hell they shall drag down with them the hesitant and doubtful, and those who fail to think, to investigate, to analyze, and to take means to learn the truth.

This, then, is our warning. To the evil-minded it is a message of challenge, and to the loyal and devoted ones it is a message of hope and good cheer for the coming new cycle. Make sure that you are on the side of truth and victory, and not among those who are to be forgotten or forever damned in the pitfalls of deceit and eternal darkness.

H. SPENCER LEWIS.

March 22, 1933.

Amputation and Psychic Development

Here we have a new question that is radiant with different angles of light, and a real thought provoker, and I prophesy right now that if this subject appears in the Forum Magazine we are going to have a score of letters dealing with the subject and many more questions related to it. Here is a good Sister living in New York State who wants to know whether complete or even partial psychic development is possible with a person who has had parts of his body removed internally or any of the limbs or extremities amputated. The good Sister was a little fearful that this subject might not be one that would be proper from an ethical point of view to discuss in our Forum and to print in the Forum Magazine. I want to say right here that this is the very kind of question that we want to discuss and print in the magazine for there is nothing unethical about it, and it is critically and vitally important.

First of all, we must understand that the so-called psychic body, or astral body, or subconscious body—in other words, the real inner self—has no material form in the sense that the physical body is material, and regardless of how we may mutilate, amputate, or alter the physical body, we do not alter or affect the psychic body. In other words, the consciousness and Divine Essence that constitutes a human being or represents at least one-half of the human being is merely cloaked or covered with a physical form. We can well understand from the styles of recent years that a woman may take a long skirt and cut it off at any length, and wear it without feeling that she had in any way amputated part of her limbs. In the same manner the physical limb itself may be amputated at the knee without in any manner amputating the psychic part of that limb.

It is also well known among those who have had amputations that there is still a very definite consciousness of the amputated part remaining in its place. I have talked with a great many persons

on this subject solely for the purpose of hearing their points of view. In traveling on trains and otherwise throughout the country for many years lecturing, and in touring so many times in foreign countries, I have made it my business to discuss this point with persons who were in nowise interested in psychic matters or similar subjects, and I have spoken in the same way with those who were members of our organization. The answer is invariably the same. Men who have had their feet amputated frankly tell you that "There is something peculiar about the way in which I can still feel my foot and my toes," even though the physical foot is gone. I have heard some say laughingly that they have felt an itching on the shin or calf of a leg that was amputated years ago. More than one man has told me both in the cold parts of New York State, and in the mountains of Switzerland, that when he goes out into the deep snow in winter with one real limb and foot, and one wooden or peg leg, and the winter is exceedingly cold he gets his foot frost-bitten, and he can feel the frost or the sensation of frost and coldness in both feet. Of course, he admits the sensation in the foot that is gone is mild and peculiar, but nevertheless it is suggestive of the same sensation that he feels in the physical foot.

I have heard young children and older persons tell me, especially after a recent operation or amputation, that while lying in bed asleep or on the borderline when they have forgotten about the amputation, they have been so conscious of the actual presence of the amputated limb or leg that they could feel themselves moving it, and sometimes would get out of bed and attempt to step on it before they could realize that the foot or limb was there no longer. One young lad told me a few months after his left arm had been amputated that very often in his play and amusement hours he would reach to take hold of something with his missing arm, unmindful of the fact that it was gone, and that it would seem strange to him the way he would grab hold of a bicycle handle, for instance, with his physical right arm, and also aim to be holding fast with the invisible left arm.

This clearly shows that whatever is of the psychic or divinely conscious nature in us is not affected by amputation. As it is true of the extremities such as the limbs and arms it must also be true of the minor internal parts of the body as the appendix, for instance. We cannot see, therefore, how any internal modifications of the human body can affect the psychic part, and thus affect any psychic development.

Such surgical operations or modifications of the human body as remove important organs or parts of organs or glands such as the tonsils, for instance, will unquestionably weaken the one hun-

dred per cent normal status of the body and we cannot expect such a body to be as healthy and strong in a purely physical sense as a body which has all of its parts complete. The lowering of the physical standard in this regard may at times prevent the aura and some of the radiations of the human body from being as large and as perfect as they should be, but this would have no bearing upon psychic development and the functioning of the psychic consciousness. Part of the radiations and vibrations of the human body, especially those that become visible such as the aura and radiations from the fingertips, are composed of the energy resulting from both the psychic body and the physical body blending harmoniously. In other words, such radiations of light and power are partly physical and earthly-magnetic and partly Divinely-magnetic and psychic. Any alteration of the physical body will naturally affect some of these radiations, but even a complete elimination of the aura—if such a thing were possible—would not actually prevent the psychic body from developing in its normal functionings and progress toward mastership.

In answer to the second general question asked by our Sisters we can definitely say that many persons in the past who have been unfortunately mutilated in physical form either by accident or through necessary and unnecessary surgery have been masters in the psychic field. I know of one man now elderly who has had both limbs missing and some fingers of the other hand, as well as one lung entirely destroyed through tuberculosis, which nearly cost him his earthly life in his younger days. Yet this man is today healthy in all the parts of his body that remain, and he is marvelously developed psychically. In fact, he is developed to such an extent that he is known among the mystics of Southern France as being one of the chief advisors in regard to psychic matters. Out of respect to his present connections, and the inevitable future incarnation which will probably give him the highest degree of mastership here on earth I will not mention his name, but I assure you that I have seen close at hand, and often see here at this great distance, many marvelous manifestations of his psychic ability.

Let those who are unfortunately situated in this regard take courage, therefore, and have no thought of any limitations or restrictions in connection with their ability to develop along psychic lines.

Our International Connections

It does seem peculiar to have to go into this subject again but I am going to save our various departments a lot of correspondence and perhaps

set a lot of our members straight again by dealing with this subject once more.

Certain rumors are afloat to the effect that sometime between 1930 and the present time the AMORC in North America was disassociated with the International Rosicrucian Order, and with the various ancient branches of Rosicrucianism in Germany, France, England, and many other countries.

All of these stories and rumors are absolutely false, unfounded, and undoubtedly made with malicious intent, as I shall point out in a moment. In 1930 we issued a pamphlet in which we listed, for the benefit of our officers and special representatives throughout North America, the various jurisdictions affiliated with the International Rosicrucian Organization. For the sake of those members who naturally had no access to this pamphlet, and to whom it would not come because of its special nature, I will read here again the list of those International Jurisdictions that constitute the International Order and are "Signatories" to the International Rosicrucian Council. They are the jurisdictions of Germany, Northern France, Southern France, Austria, Great Britain, Canada, Scandinavia, Belgium, Greece, Egypt, India, Gold Coast West Africa, Nigeria West Africa, Russia and Northern China, Southern China, Australasia, Dutch East Indies, Hawaii, Central America, Chile, Argentine, British Guiana, The Antilles, and the Spanish countries of South America and Mexico, and the jurisdiction of North America including Alaska.

The AMORC of North America is a part of all of these other jurisdictions by affiliation, and by membership in the International Council. The AMORC of North America has not been lessened in its contact, affiliation, recognition, or support, one degree so far as these other jurisdictions are concerned, despite any statements to the contrary. The AMORC still uses and has every right to use the international seal and emblem on its documents, and is from time to time being called upon to vote upon international matters on equal standing with every one of the other old-time recognized Rosicrucian organizations of the jurisdictions mentioned above. Nor has the Imperator or a single officer of the Order of AMORC in North America been suspended or dethroned in any degree of membership, recognition, or support by these other foreign jurisdictions despite any statement to the contrary.

A new Fama will be issued sometime soon, by authority of the International Council, in which all of these statements will be made again.

Rare Documents Prove These Facts

Very fortunately the Supreme Secretary, who is at the present time (February 17, 1933) on a

lecture tour throughout the whole United States with talking moving pictures, has with him a very rare bound volume of international correspondence plus a leather pouch containing the most valuable Rosicrucian charters and papers ever gathered together in one jurisdiction, and very fortunately for thousands of our members he refers to these documents and papers in his lectures and offers to spread them out on a table for close examination and study at the close of each one of his lectures, and up to the present time thousands of our members have seen them, read them, and discussed them. These papers and documents constitute indisputable proof of the existence, activity, lineage, and history of all of the jurisdictions mentioned above. They contain not only the seals of these foreign jurisdictions, but the seals of the officials of the country in which they were issued, and the seals of the United States Consuls living in those countries attesting to the genuineness of all the other seals and signatures on them. There are letters from the highest Rosicrucian officers of all parts of the world addressed to the Emperor and other officers of the AMORC bearing indisputable seals and signatures, with the envelopes attached, and with other means of unquestionable verification. These show the high esteem in which the AMORC of North America is held by the foreign branches, and prove initiations, contacts, and recognitions in foreign lands given to the Emperor and to AMORC generally.

These same documents have been exhibited for three or four years to all of the members attending the International conventions here in San Jose, and at each convention the members have had the privilege of copying the confidential names of the representatives of these foreign jurisdictions and cabling to them even at our expense if necessary for a verification of the statements contained in them. The good Brother who made the valuable chest that was given to us at our last convention actually wrote to each and every one of these foreign branches asking for pieces of wood to be sent to him for the chest, and he preserved all of the Rosicrucian correspondence that came to him in connection with that matter written on Rosicrucian stationery and bearing Rosicrucian seals from all of these foreign lands, and this correspondence he bound into a book which is shown here to our members freely whenever any question regarding our foreign connections is made an issue.

Pansophia

Why is any question being raised as to AMORC's international connections? I will tell you why. It is because a group of occult students in Germany who were not admitted into the In-

ternational Council of Rosicrucians as a part of the Rosicrucian Order are now anxious to form a Rosicrucian organization of their own, and they have labeled it with the name Pansophia, and called themselves the Society of Pansophia. Some of them were Rosicrucian students, and some were not. There are many societies in Europe the members of which are also members of the Rosicrucian Order, but this would not make their small individual societies a part of Rosicrucianism. Many of the world's leading Theosophists are members of the Rosicrucian Order, and in some countries groups of Theosophists have formed a Rosicrucian circle in their cities or towns for the purpose of studying Rosicrucianism as members of the Rosicrucian Order. This would not make their little group of Rosicrucian students a branch of Theosophy. In some cities Theosophical students and Rosicrucian students have formed a mutual study group and called themselves Theosophical students, but because they were also Rosicrucians would not make their little circle or their little group an official part of Rosicrucianism. Pansophia in Germany has perhaps one hundred or more students. It is trying to spread its work into America under its own name of Pansophia, but one or two who are trying to help it grow in this country are misrepresenting it to our members and to others by claiming that Pansophia is a recognized part of the Rosicrucian Order. It positively is not a part of the International Rosicrucian Order, nor even of the recognized Rosicrucian Order of Germany. We have here in our files a definite letter in definite words written by one of the officials of the Pansophian Society stating that it is not a part of the International Rosicrucian Order, and most certainly not a part of the work of AMORC, and anyone representing the Pansophian Society making a statement contrary to this is simply misrepresenting both organizations.

The study of Pansophia has no relationship to Rosicrucianism. It is a philosophy and a spiritualistic study that has no practical application to the everyday affairs of life, and no purpose except that of the intellectual study of philosophy. Even the philosophy itself is not broadly philosophical, but limited to certain subjects of a very involved nature, difficult for English-speaking persons, and especially those living outside of the German Empire or Republic to understand. We are not saying this by way of criticism of Pansophia, for it may be perfectly satisfactory for some people of Germany, but we are saying it in justice to our own organization, and in fairness to those English-speaking persons who may be tempted to take up the study with the thought that it is a broad and complete occult philosophy. As soon as we find that the North American representatives and a few students of Pansophia living in

North America will discontinue trying to give the impression that Pansophia is a part of Rosicrucianism we will discontinue our comments as to the difference between the two for we do not wish to quarrel over such an unimportant matter, nor do we wish to continue being placed in a position where we must make comparisons or criticisms.

Progress in the Studies

One of the questions recently asked by a member, who wants us to discuss it here for Forum publication, is in regard to the various experiments and exercises in the different lectures and lessons. He says that he believes he is making fairly good progress, and is pleased to know that we also feel that way, and that we have permitted him to continue on into the higher grades, but he says he recalls very distinctly that there were in the lower grades a number of principles, and a number of exercises which he did not thoroughly master to his entire satisfaction, and he wonders whether his failure in this regard is going to become an obstacle to his eventual progress to the highest grades.

This question and the comments made by our member really constitute an age-old problem in academic training. The question resolves itself into this: Is a student of any system of instruction—music, art, general science, chemistry, law, physics—desirous of becoming a perfect master in each and every point of the studies, or desirous of being so well-trained in all of them that he is a practical master of the general theme of the subjects? In other words, is a student of chemistry in a university expected to become a perfect master of each and every principle, law, and process of chemistry, or is he expected to be so generally well trained that he is a general master of the general subject of chemistry?

Some years ago we submitted this problem to a board of educators representing the various home study schools of America. All of these schools come face to face with this problem, and especially such schools as the International Correspondence School at Scranton, the La Salle Institute of Chicago, and many more including those specializing only in one subject such as the Blackstone School of Law. Educators who have given the subject much careful thought and analysis, and have carefully watched the progress of their very best students, or in other words those that are natural students and who make excellent grades in their examinations and ultimately graduate as the best products of the institutions have noted that these students seldom have one hundred per cent perfection in each and every one of the principles and exercises given in the lessons. A student may have one hundred per

cent in each of his examinations, and even this is rare indeed, but such an examination does not prove that if every one of the lessons studied by the student were used as an examination and the student tested on each and every point contained in the lessons, he would have a hundred per cent understanding and mastering of each of those lessons.

Before bringing this subject into the Forum here I made it my business to call on two men that I know are experts in chemistry. I asked them whether they graduated with one hundred per cent in every subject, and the two men looked at each other and smiled, and wanted to know whether I was talking about some angel or super-human being they had never heard of. I then asked them what they had received in various examinations, and both of them admitted that they had passed each examination—sometimes only by the skin of their teeth—but nevertheless with sufficient grades to be among the good students. Both of them admitted that chemistry had always been their hobby, and that therefore the subject was not difficult, nor tiresome to them, and they had the reputation of being so-called pluggers and spent more of their spare time reviewing the studies and laboratory experiments than the average student. But they also admitted that if their examinations which brought them an average of eighty or ninety per cent had been real tests of every point and principle in the studies, they probable would not have received over fifty per cent grading. They said that even now—ten or fifteen years after graduating from the university—they were still trying to become perfect in many of the principles. And yet these men are acknowledged to be leaders in their field, and one would rightly call them masters in chemistry. The same would apply to a musician or a lawyer, a physician or an electrician.

Now, then, why should our students think that it is necessary for them to be perfect masters in each and every principle, and each and every exercise contained in our lectures? What are we trying to produce through the work and studies of our organization? Are we trying to produce wizards of natural law, or miracle workers of Divine Law, or practical workers in the human field who are practical directors of the average principle and the average useful law that is helpful to the average human being? We are not trying to make super-human beings out of them, and there is no reason why one of our members should not reach the highest grades of our work and be able to do the many marvelous things in his own life and the lives of those around him, and bring himself to a point of worldly and spiritual success and mastership without ever having succeeded in a single experiment that deals with psychic projections, for instance.

Psychic projections are interesting, helpful, and enable one to do many wonderful things, but if one never attains the ability to do those things in that particular branch of the work, it does not mean failure in all the others. Another member may attain the highest ability to overcome the obstacles in life, maintain his proper social, financial, and health position and do wonderful things in helping others without ever having been able to control an inanimate object floating on the surface of water in a glass. That particular experiment may have baffled him each and every time he tried it. Another may be baffled by every attempt to use natural methods for healing, and another may never have had any success in any one of the experiments in the different grades that deal with vibrations in and around the room, or around the candle flame, or around lights. Another may never have seen a single visionary manifestation of any kind, yet all of these members notwithstanding their various inability to do certain things can still attain such a high degree of mastership in personal development, personal comprehension of the general laws and principles, and personal control of so many practical laws that they are real masters in a broad and general sense so far as our work is concerned.

Therefore, no student should be discouraged because occasionally there is a principle or a test, an experiment or an exercise that baffles him. Even if two or three such things in each grade must be abandoned and passed over if impossible of demonstration or accomplishment, it does not mean that the student is not making good progress, or that the general and ultimate mastership which all of us anticipate will be withheld from him.

In other words, we do not expect to find and do not believe that we will find more than one student in a million who will attain a high degree of one hundred per cent in each and every law and principle of the entire course of study and exercises.

Making Money at Home

I am now going to speak of a subject that has little to do with our Rosicrucian work, except as it pertains to the good and welfare of our members, and their personal interests.

During the depressing times out of which we are beginning to emerge thousands of people are forced to seek other channels and methods for earning money, and while the men of the family turn their attention to new industries, new trades, and new occupations, the brave women folk, ever ready to contribute their possibilities and capabilities to the needs of the family, seek for opportunities to earn money at home.

During the recent years the popular magazines of the country have been filled with advertisements announcing in attractive terms the fact that many simple forms of work could be learned and performed at home which would yield various incomes according to the amount of time that could be devoted to the work. There used to be a great many such advertisements appearing in newspapers and magazines before the Post Office Department at Washington, D. C., issued orders and rulings against many of them, and many are led to believe that today the advertisers offering such home work are those which the government has approved and permitted to continue in business, but the fact of the matter is that there are many forms of clever deceptions being offered to women, and we regret to say that our correspondence during the past year has been filled with terrible examples of personal sacrifices made by men and women in an effort to take advantage of what seemed to be a golden opportunity. Many men and women who had but twenty-five or fifty dollars left in the family budget after banks had failed and business had ceased, lost this sum of money through an unwise investment in an opportunity to earn money at home. Sometimes the stories are pitiful, indeed, and when it comes to persons borrowing fifty or seventy-five dollars to send to some concern in the hope of learning a simple method of earning more money at home, it seems to us that it is time to say something about it. Once before we touched upon the subject lightly, but it has now become a very serious matter, and I think that we are justified in taking time here in our Forum, and in having this statement published in the Forum Magazine so that others may be saved from foolishly investing their money, and becoming sorely disappointed.

One of the most attractive of these "rackets" is that which implores men and women to write poems, and send them to music concerns in the East who will set the poems to music, and help to make the poem writer rich through the sale of his music. Every piece of poetry that is sent to such concerns is always praised as being highly attractive and unquestionably appropriate to become one of America's most popular songs. In this way the writer of the poem is tempted to send from fifty to one hundred dollars, or sometimes a reduced fee of thirty dollars, to a concern that claims to be a printer of popular songs. The fee is to pay for writing the music to fit the poem. In a few days the poem writer is informed that the music is completed, and that for fifty dollars more or less one hundred copies of the music will be printed and sent to radio stations to be played over the air and thus introduced to the American public, and from this wide advertising sales for the music will pour in, and the poem writer will

become rich, or will earn a nice tidy sum of money.

In the first place the writers of the music sitting in some office in an office building back in some eastern city are merely writers of music without in any sense being composers of popular songs. They can write music at the rate of twenty-five pieces a day, and are probably paid a grand salary of twenty-five dollars a week for their wonderful labor. Anyone who knows anything about the composing of popular music knows that the average popular piece has taken effort and time covering many weeks of careful study and that composers who are capable of writing real popular pieces would not think of writing such a piece of music for less than a thousand or two thousand dollars, for they can easily get this sum for any piece of music of their own that they create. Therefore, the music written to such poems as are sent to these concerns is very mediocre, and of no value at all from a popular point of view. In the second place, the printed copies of music may be sent to radio stations all over the country, although this is doubtful, but radio stations are not allowing themselves to become advertising bureaus for song publishing houses, and using their time and singers, and their operating cost, to help somebody else. Every minute used on a radio program must be paid for by someone, and the cost per half hour or fifteen minutes is ten times more than you pay to the writer of the music for composing the music. In the third place, radio stations do not play pieces of music until they have become popular, and are requested because of their popularity. The only way you can get an unknown piece of music played for you or sung for you over the radio is to buy fifteen minutes of radio time at the cost of several hundred dollars, then pay for the orchestra at the rate of one hundred dollars a half hour, and then engage a singer at a good salary to sing your particular song. Perhaps a thousand dollars would cover the cost of having a new song introduced over a large radio station. To have the same thing done over all of the stations or many of them would require more money than any composer could expect to get back from the sale of his music.

All that these music printing concerns are interested in usually is to get the fee for printing the music after getting the fee for composing it. The three or four hundred copies of your music that they will print for you can pile up in their warehouse, or go anywhere else for all they are concerned, and if you want your song to sell you will have to take a copy of it and go out and peddle it, or pay to have it introduced in some radio station or theater.

Therefore, do not be misled by the music proposition. Deal with a regular, well-known

music publishing company if you think that you can compose music, and not with an advertising music printing company. Furthermore, remember that no musician who is really competent to compose a popular piece of music, or one that would become popular and sell, will waste time writing a piece of music for thirty, fifty, or a hundred dollars for you or someone else, for he can use that same amount of time in building up a piece of music in his own name that will bring him thousands of dollars, and remember also that the poetry in a song is the least important of all, and that is why many of the world's finest poems have never been set to music. A popular piece of music must be music, and not poetry. Very often hurriedly arranged words are thrown into a piece of music upon which a musician has spent many months arranging the notes so that they will have a popular appeal. Little thought is given to the words.

And remember that firms that advertise stating that they are manufacturing novelties, tinted photographs, oil paintings, silk embroideries, etc., and need some workers to produce goods for them, and offer to teach you how to do the work at home for ten dollars, are very apt to be engaged in a questionable business. Any real factory that actually has genuine orders for merchandise of any kind can easily secure employees to work for them right in their factories under their own guidance. No manufacturer wants to be bothered with having his workers scattered over the country, and sending the work to them by mail, and without any uniformity in the product, or uniformity in the amount produced. If a manufacturer is badly perplexed in securing competent help and has to train workers to do his particular kind of work, he will be glad to train them free of charge right at the factory, and will not ask persons to send fifteen, twenty, and twenty-five dollars to him for a two dollar outfit of sample materials. Tinted photographs are not popular enough to warrant factories in turning out thousands of them, and if you will go to any photograph studio you will find out that their biggest problem is in finding customers for the photographs rather than finding persons to make them. Paintings on silk and other material are not popular either, and you will find it difficult to sell your work even after you succeeded in learning how to do it from a few simple lessons at home.

Addressing envelopes is another proposition that is not what it seems to be. We have employees here who are addressing envelopes all day long, and we also need a great deal of that work, but it has to be done right here in the premises quickly and in uniform style. I think we use as much of this sort of work as any firm on the Pacific Coast, but we would no more think of sending our lists of names to a score of envelope

addressers scattered throughout the country, and waiting for their work to come back to us, than we would think of having our Book Department or our Lecture Department handled by employees in different cities. The same is true of every large firm using addressed envelopes. Furthermore, there are very few firms in the world that use envelopes addressed by hand. Do not be misled, therefore, in thinking that you can address envelopes or do other writing at home for business firms and earn money, unless the firm is located right in your own city, and you have a typewriter and are thoroughly competent, and can address four or five thousand envelopes a day in order to compete with other experts in this line.

When in doubt, if you are ever in doubt regarding a home work or other investment proposition that will bring you an income as a sideline, write to our Correspondence or Welfare Department and ask about the proposition before you spend your spare money or make any investment. Our advice will be absolutely unbiased. We cannot tell you whether stocks and bonds will increase in value, or whether real estate you have in mind will become profitable or not, but we can tell you whether certain propositions or advertising schemes are worthy or not. If you live in a large city look in the telephone book for the name and telephone number of the local Better Business Bureau, and tell them over the telephone what you think of doing, and they will give you unbiased advice.

The Way We View Things

Here is an interesting report made by one of our members in Colorado. His birthday is December 27th, and he thought he would take an inventory of himself for the past year and see how his personal books balanced. This past year of his life included his ten months of membership, and he wondered what ten months of membership in AMORC would mean to him. So he opened a typical balance sheet on his birthday, and on one side he put debit, and on the other side gain. Under debit he listed dues in AMORC, \$25.00, registration fee, \$5.00, total material cost of membership \$30.00. Labor: about four hundred hours of study of the lectures. On the gain side of his record he wrote:

| | |
|-------------------------------|------|
| Improved health | 50% |
| Mind Power | 50% |
| Spiritual Unfoldment | 100% |
| Love and Compassion..... | 100% |
| Breadth of Vision..... | 100% |
| Improved Outlook on Life..... | 100% |
| Family Conditions | 100% |

Is there any way by which these two sides of the book, debit and gain, can be balanced? I

wonder how anyone could attempt to take thirty dollars cost for materials and four hundred hours of interesting study, and make them compensate for all that this man says that he has gained? So far as his health alone is concerned if he has gained fifty per cent in health certainly the cost of thirty dollars for one year's membership is a small item. He might easily have spent two or three times that amount of money without improving his health. If family conditions have improved a hundred per cent with him (and we have no idea what they may have been) certainly thirty dollars would not compensate for that because he might have spent ten times that amount with lawyers or advisors in attempting to have his family affairs straightened out.

It is strange the way in which we will view certain things in life and think that we are perfectly logical about our view-point, or our conclusions. If the average householder stated that he spent only thirty dollars in the past year for legal advice or services, practically everyone would agree with him that it was a very nominal figure, and could hardly be called an expense. If the average married man stated that he spent thirty dollars in the past year for his health, and his health had improved, everyone would think he had made a very small investment, and had had excellent returns. Persons do not think that one or two hundred dollars is much for an operation of any kind, and unless an operation costs three to five hundred dollars it is hardly worth talking about, and operations are still a popular subject of conversation.

I know a number of business men who have subscribed to a weekly business letter that comes out from Washington, D. C., giving an outlook on the business and economical conditions for the coming week. These letters are intended to inspire the reader and give him an improved outlook on life. They cost fifty dollars a year, and business men think that they are really worth it. Our good Brother says that one of the seven definite gains he made during the past year was an improved outlook on life, and yet this feature alone cost him much less than he would have paid to a business institution for such help. Still there are persons who think that twenty-four dollars a year dues to an organization such as ours is a large sum of money.

I recently read that the magazine publishers of the United States, after taking a census of the families and the number of magazines bought at newsstands or by subscription, are able to figure that the average American family spends eighteen dollars a year for light reading, and over thirty-five dollars a year is spent by those families that do serious reading. More than twenty-four dollars a year is spent by the average family in going to theaters or the movies. Cigars and cigarettes

cost the average man more than twenty-four dollars a year, and he thinks nothing of it.

The trouble with our view-point is that it is not from the right angle. Every business concern has to determine whether a proposed expenditure of a sum of money is to be put upon the books as an investment, an asset, or a liability. If it is an investment it is not an expense, but really brings a profit of some kind. Hiring a hundred men to walk the tracks and examine the huge spikes that hold the tracks to the ties, and paying them a good sum of money to be careful and observant from one end of the year to the other might look like an item on the railroad company's books that should be called an expense, and a very large one at that. Everyone who rides on the railroad would think that these men contributed in no way to the luxurious ease of railroad riding, and that therefore such an expense might be done away with. The railroad does not look upon the expense as simply a necessity nor even as an expense paid to prevent accidents. It can rightfully call the money paid to such track walkers an investment allowing a big profit. If the work of these men prevents one railroad wreck in a year thereby saving the railroad company from damage suits amounting to hundreds of thousands of dollars, the men have not only earned their year's salary, but brought the railroad company a profit of fifty per cent on top of the salary expense. To spend five cents to save fifty cents is not making an expenditure, but an investment. You may not have the five cents any longer, but you have a fifty cent piece in its place. If you are going to view the matter from the leaking hole in the bottom of the pocketbook, you will simply say that you are out another nickel.

There is something more to AMORC membership than mere lectures and lessons, and an occasional magazine and interesting reading. There is a growing sense of security accompanied by a lessening of fear and hesitancy in the course of life. There is also an increasing degree of health and a still greater degree of increasing immunity against diseases and accidents. All in all, AMORC membership is much like an insurance policy, only that the insurance is of an inner, personal, intimate, practical nature that affects every phase of life. It is only when we make a balance sheet of the year as our Brother in Colorado has done that we come to realize what Rosicrucian membership really means, and I am speaking personally for myself, and I know that I express the ideas of every one of the staff officers, for every year we have personal evidences of the gain in many ways that comes to us as members of this organization.

The Last Sacrifice

It is no wonder then that throughout the recent years of depression many thousands of our mem-

bers have rightly judged that the last sacrifice that they should make would be the sacrifice of their active membership in the organization. Many of them have voluntarily written that they would rather cut down on food and clothing and heat and light, and on amusements or things that are seeming necessities than to eliminate from their budget the monthly dues and thereby place themselves on an inactive basis with the organization. They realized, of course, that inactivity did not mean cancellation of their membership, and that we stand ready to help them in every possible way regardless of their inactivity in a financial way, but they also realized that the activities of the organization had to be maintained somehow and by someone, and the someone should be all those who are enjoying the benefits, rather than a few. Those who thought this way have come through the depression with a greater degree of support cosmically, and a greater power to overcome many of the obstacles, than those who yielded easily to the temptation of limiting their membership or changing it as the first sacrifice to be made. All through our lives we have to make decisions, and are called upon to carefully weigh the evidence, the facts, the situations and conditions, and as we choose, so we live. Those who look upon the AMORC membership as an expense and as a luxury in their family budget, or personal expenses, or who think that it is an indulgence that can be easily laid aside, are the ones who derive from their membership only such casual results as are consistent with such a view-point. Those who take the membership seriously, and regard it as the most important thing in their lives, find from day to day that it is the most serious, the most vital, and most helpful asset that any man, woman, or family can possess, and the results in their lives constantly prove their view-point to be correct. It behooves every member, therefore, to view this matter sanely and enter wholly and completely into the spirit of the membership, or accept the modified, indifferent results that come from an indifferent or erroneous point of view.

Man, Environment, And the Survival of the Fittest

Some time ago I mentioned during our Forum discussions the law of the survival of the fittest and intimated that that law is still in operation. Science has often referred to it as the law of natural selection. Some of our members felt rather badly to think that I would praise such a law which seems to be unfair to the weak, the undeveloped and the inexperienced.

Fortunately or unfortunately, my indorsement of or praise for one of the universal laws does not affect the law in any way. I may ignore some of

the laws that I do not like and so may you, but while you are ignoring them, or negating them, or protesting against them, they are working in every cell of your body and affecting you just as greatly as though you approved of them.

Probably it is very fortunate that the Rosicrucians did not invent and establish the law of natural selection or the survival of the fittest. Rosicrucians have often been called superiority complex devotees. Our enemies have often said that we, as Rosicrucian students, consider ourselves a little better than the average person and that back of our whole humanitarian campaign is the idea of promoting the interests of the best prepared and letting the devil take the hindmost so far as the remainder is concerned. This is wholly untrue and unfair. It is true that we look upon a well-trained Rosicrucian student and a well-developed Rosicrucian devotee as one who is superior in many of the universal abilities possessed by man and especially as one who is practicing a superior system of living. We cannot help but feel that such superior elements in his life will lead him along paths and into channels that will raise him above those who are not preparing themselves in the same way, and that his special fitness will enable him to survive the trials and tribulations which cut short the happy careers of others. But the true Rosicrucian has also proved throughout the ages that he is anxious to have others share with him the benefits which he enjoys and reach the same degree of superior living which is his blessing. The fact that we know and recognize the process whereby the unfit are gradually eliminated from the scheme of life, does not mean that we are responsible for the law or creators of it. We cannot help but admire such a universal law because, in the first place, it is one of the Divine laws established by God, and a Rosicrucian admires all of them. There is not a single law in operation in this universe which a Rosicrucian would have changed to fit his own personal ways of thinking nor is there one that we would venture to criticize or give other than our whole support. Those laws which seem strange or unfair or unequal in operation, or contrary to the ideals we have in mind, are good laws which we misunderstand and which we often fail to obey. A Rosicrucian discovers that his life is made happier by co-operating with all of the laws of the universe rather than by trying to ignore some or modify any of them or violate any of them.

Throughout the whole of nature we see the unfit being discarded. Little blades of grass that are too weak to lift themselves above the soil of the sod, little insects that are too weak to protect themselves against the attacks of larger ones, and large trees and plants and animals of great size, and human beings, are subject to this impersonal

process of selection. The surviving products of the vegetable kingdom and the surviving products of the animal kingdom are those species and those classifications which have grown upon and fed upon the weaker elements of their own kind and other kinds.

I heard a story the other day that is very cute and very interesting at this moment. The story came from Los Angeles, from which place we receive many kinds of stories. This story is of two oranges on the tree in one of the large orange groves of southern California. One was a large orange and the other a small one, growing side by side.

Said the small orange to the larger one, "I see by today's news that you are going to visit New York very shortly and parade yourself on Park Avenue where the wealthy folk of that city will admire you; in fact, I understand that you are going to bask in the sunlight of that street and have men and women of all kinds admire you, speak well of you, and seek to have you in their homes for dinner, luncheon, or what-not. And I am told that you are going to wear a badge bearing the word *Sunkist*, and that you will be all dressed up in fancy tissue wrapper and well protected for your journey to the East. Some day you are going to be in the home of a millionaire and will represent California and its wonderful products and be acclaimed the most beautiful of oranges ever grown in any part of the world."

Said the larger orange, "I have heard nothing of this! I do not know why I should be sent East when there are so many thousands here in this part of the world who admire me, and there are so many of us here in this orange grove, and you are my closest companion drawing your sweet juice from the same stem as I draw mine. I think you are only trying to compliment me in some way and I cannot see that I deserve it. Surely you will share all of the honors that I will have for you are a *Sunkist* orange, too."

Then said the little orange, "My, oh, me! How modest you are! Do you not see that you are larger in size than I am and that your skin is more golden? For some reason I have remained small in size and while I have the very same sweetness in my juice that you have, I will remain here in the West and the lips of some pretty girl may drink me from the thin glass on some table under a colored parasol at the beach, or I may be drawn from a wax cup at some counter in a restaurant or perhaps drawn from a cup at the kitchen of some modest home. I will never have the ride to the East and the admiration and the glory that you will have nor will I ever be called a *Sunkist* orange or be held up as an example of California's products. I will be cast aside by the sizing process as we roll down the little track of apertures, for my small size will let me drop at

the very first hole and I will fall into a large box and will be pushed aside with others like myself and called pee-wee, small, inconsequential. I will never be labeled, wrapped in tissue, or even properly placed in a nice box. I and my little companions will be sold at the very cheapest rate and sold to peddlers or to persons who are not dealers in fruit but merely dispensers of orange juice, and without any examination of the pretty skin of my body or my color, or without any note being made of my quality at all, I will be thrown with others into a huge machine that will grind our skins to pieces and squeeze our juice into a great container and that juice in which all of us have lost our identity, will be shipped in bulk to places where we are called the sweet juice of the little orange.

"Meantime you will be dropping through the larger aperture into a cushioned box where you will be carefully handled and carefully wrapped. You will survive all of the injuries from rough handling and you will be treated with the utmost respect and admiration and protected against all of the changes in the weather and given every opportunity to live for weeks and months on display and then finally consumed in some magnificent home where you will be looked upon as typical of all of us here, in the West. You will survive where we will pass into oblivion. It is the sweet juice of our little bodies that makes famous the orange juice of California, but we who thus furnish the very essence for the reputation which you will have, will know nothing of it and you will survive to bear witness to the glories of California fruit."

That was the little story of the two oranges, and we who live in the West know it only too well. We can buy almost a crate of the sweet, small-sized oranges for what the people of the East pay for half a dozen of the large fancy looking *Sunkist* fruit. They all grow on the same tree and the orchardist does everything he can to transmute the small oranges into a large size simply because the large size is desired by Easterners and brings a handsome price, whereas the small one is like a child that is born without a name. It is a nobody and amounts to nothing.

In the art of fruit growing everything is done to bring the law of the survival of the fittest to the greatest point of manifestation. The same is true of our roses and of many of our flowers and forms of vegetation.

Fortunately for man, his material size is not the thing that determines his fitness to survive the elimination process of nature. It is the development of character and especially the development of psychic powers and abilities that makes one man or one woman the superior of another. The whole process of civilization has tended to eliminate the weak, the unprepared, and the unde-

sirable, and to strengthen and build up the more fit.

In a new book recently written by Gerald Beard and called, *The Emergence of Man*, we see the same idea expressed and we are happy to see it becoming popular enough to have general reading. Mr. Beard says in his books, "Natural selection has not been stopped by civilization—it has been intensified. It continues, not physically but psychically. The test for men now is not whether they can stand changes in their physical but in their mental climate, in their mental circumstances, and the pressure of thought rather than in their bodily environment. The unadaptable types go to the wall. The reactionary must fall. . . . All must undergo the strain of readaptation, and those who dread change must resist it and must die."

Each hour that you spend in thought, meditation, and study with the intent or desire to improve yourself, qualifies you for a step higher in this fitness to survive. You may not realize the step that is taken in this rise each day, you may not realize the real benefits of your study and development but in the process of natural selection which nature is constantly applying to every living, growing thing, your development is taken into consideration, your progress is noted, and you rise in life not in accordance with what you observe of your own improvement, but what nature discovers in its own inimical way. Therefore, seek every opportunity to study and improve yourself and to associate with those who are rising in life so that you will be a member of the surviving, progressing classes rather than a member of the class which must ultimately fall by the wayside or be left behind entirely in the progress of civilization.

Self Healing

Here is an interesting suggestion for our Forum to consider and pass along through the various departments and into the Correspondence Department, and into the Forum Magazine. Here is a Sister living in Jacksonville Beach, Florida, who comes forward with an idea that will probably appeal to a great many of our women members. She says in her letter: "Did anyone ever try the healing principles of the Sixth Grade on themselves? I know the lectures do not teach us to do this and that we are supposed to practice upon others, so perhaps I have made a discovery that will be of interest to many. What I wish to present is a method that worked very well for me. I am in the habit of giving myself a scalp massage twice a week, and I prefer to be my own beauty specialist, so I altered my routine of this massage method by adding something to it. I introduced the breathing exercises, rather the principle of

holding the breath as when giving healing treatments and then exhaling slowly. While massaging my scalp I would hold my breath as long as I could, and then after I released my breath and exhaling slowly I released my fingers from the scalp. Of course I could not hold my breath as long under these circumstances as I would have been able to do while sitting quietly and giving a treatment, but to make up for the shortness of the period of holding the breath I continued the whole process by repeating it many times. Each time I massaged the scalp while holding the breath I felt an extra degree of exhilaration in the scalp, and could feel the nerves connected with the scalp tingling with vitality. The effect of this vitalizing of the scalp leaves a very permanent result, and a pleasant sensation that lasts for a long time, and by directing one's consciousness to the scalp the whole of the healing and invigorating effect is centered just where it should be in the very roots of the hair and the blood and nerves of the skin."

This is certainly a very helpful suggestion, and I think that all of our women members will appreciate it, and I am also inclined to believe that if we could look behind the bathroom doors in some of our homes about two months from now, we would find a few of our Brothers trying the process also, even though they will be reluctant to speak about it. We thank our Sister for this helpful suggestion, and want all of our members to know that every helpful suggestion is appreciated, and greatly incorporated in our work, and we are not bound or limited by any ancient traditions which forbid the improvement of our methods and practices when such improvements are found to be of a universal help.

The Great Masters and the Great White Lodge

Now we come to an examination of another very important question or group of questions which I feel sure interests a large portion of our membership. The questions come in a letter from our good Brother Marshall who is connected with one of the large banks in Shanghai and who has been a very sincere and analytical student for a long time and very active in the work in China. Since his questions deal with matters that have been published in English literature, he feels that we may be able to answer these questions better than some of those authorities living in Oriental lands.

Reducing his long letter to as few words as possible, he says that he has recently read a book that claims to contain some of the correspondence that passed between the Great Masters K. H. and M. to a member of the Theosophical Society. He said that in reading these letters, or what purports

to be extracts or complete copies of them, he has found that the philosophy expressed in these letters differs considerably from some of the principles given in our Rosicrucian teachings and since we as Rosicrucians look upon these Great Masters as eminent authorities of the past and as supporters of the Rosicrucian activities in the past and present he wonders how it is that these Great Masters in their correspondence seem to extoll the doctrines of Buddha, for instance, as superior to those of Jesus and that the only reference made in those letters to Jesus would indicate that Jesus merely became an adept and not a Master, whereas, we, as Rosicrucians, look upon Him as the greatest of all Masters, even superior to Buddha. He says further that the letters published in this book would seem to indicate that the two Great Masters referred to considered the Christian Bible in a more or less contemptuous manner and that the Christian dogmatic creeds have been responsible for much evil in the world and were brought to Europe through the near East from Egypt merely for the sake of giving the Western world some philosophy that would appeal to them. He says that in further examining these letters from the Masters there is much that would seem to indicate that they looked upon the existence of a Supreme God as a myth created in ignorance and having no real spiritual or other existence at all, while we, as Rosicrucians, have the very opposite point of view.

Certainly Brother Marshall has touched upon some very delicate points and I do not know whether I am fully qualified to answer all of them as completely as they should be answered. But at least I can tell you what I have gained from my understanding and study of the Rosicrucian teachings and from an examination of many rare manuscripts dealing with the history of both our Order and its basis for its teachings and also an examination of the writings of the Great Masters to whom he refers.

In the first place, it is manifestly unfair to the two Great Masters to attempt to judge them and their beliefs, and faith, and understanding of great Cosmic and universal principles by reading only a few of their letters or a collection of extracts taken from their letters regardless of who may have prepared the book containing these letters and extracts. I do not want to infer that the author of that book, or those who assisted in gathering the letters, were wilfully or deliberately unfair or biased or prejudiced, but I do want to say, and say very definitely, that my reading of the same book and one or two others that contained extracts from the letters of these Great Masters plainly indicated that the authors of the books or compilers of the books were not attempting to publish all of the correspondence of these Masters, nor all of their writings, nor giving a

complete and extremely broad representation of the teachings, beliefs, faiths, and practices of these Masters. Each of the books that I have seen has been compiled by a Theosophist or a member of the Theosophical Society with the frank acknowledgment that his purpose was to take such portions of the writings of these Masters as would throw light upon some of the Theosophical arguments and principles or upon the teachings presented by Madam Blavatsky or the problems that she had to face in her life in connection with her Theosophical work. Now such a frank and definite purpose on the part of the compilers is bound to bias or limit or categorically classify his selection of extracts and letters without any malicious intent.

Let us say, for instance, that we took the life of the late President Woodrow Wilson, whom I happened to know as a great mystic and whose familiarity with various mystical studies I once wrote about in one of our magazines, and attempted to go through all of his personal and private correspondence of past years, with the permission of his family and relatives and friends, solely for the purpose of extracting from that correspondence and any other of his writings such letters or parts of letters or even parts of sentences and paragraphs that indicated or expressed his mystical beliefs. And suppose I put all of these letters and extracts into a book and called it a presentation of Woodrow Wilson's sympathetic understanding of the Rosicrucian mystical principles or a sympathetic understanding of Wilson's Rosicrucian philosophical beliefs. Would it be fair for the Christian Church or the representatives of the Hebrew religion or representatives of the Buddhist Church or any other philosophy or religious organization to read that book in an attempt to prove that Mr. Wilson never expressed a religious or philosophical idea that was not connected with or in sympathy with the Rosicrucian principles? Such a thing would be unfair because the book would have purposely eliminated all matter that would be extraneous to the theme of the book or its thesis. If the book were dealing with the whole of Wilson's philosophy and religious expressions and ideas or claiming to present every angle of his faith and beliefs, then it would be fair to examine the book with an attempt to criticize what he believed and what he did not believe. But when only a part, and a carefully selected part, of his statements are used it is manifestly unfair to claim that because the extracts did not express a Christian belief or a Hebrew belief the writer had none.

If I am to judge from what I have read in the books being referred to and what I have read in other writings, the two Great Masters referred to did a great deal of writing and gave Madam Blavatsky many notations in the form of sugges-

tions, psychic comments, expressions of opinion and belief and mystical revelations. Not more than one tenth, or possibly one hundredth, of these writings have been revealed in any of the books thus far published and, therefore, more was written than has been published and we have only a carefully selected representation of their beliefs and faiths.

Secondly, it is unfair to judge a statement in a paragraph or even in a whole letter that is separated from all of the arguments, claims, statements, and ideas that preceded either the paragraph or letter and which followed. They say it is possible to prove almost any side of any argument or any question or any point, ancient or modern, by taking a sentence or part of a sentence or part of a paragraph from some part of the Christian Bible. The very opposite points of an argument can be proved in this manner. Certainly this would make the Christian Bible appear to be a master book of contradictions and inconsistencies. It is only when the complete paragraph or the complete chapter is read in connection with what preceded and followed it that the truth is revealed.

In the next place, Rosicrucianism is not a religion but a system of metaphysics, science and philosophy purposely directed into practical channels. It has always claimed to give free religious expression to its members and to be non-sectarian in its attitude. This leaves it possible for me as a person born in the Christian religion and raised in the Christian Church to have Christian leanings and Christian tendencies, if I so choose, and to view many of the fundamental mystical principles of Rosicrucianism from my Christian viewpoint, and it gives the same privilege to our good Brother Marx in Philadelphia to view every one of these same principles from the religious point of view of the Hebrews and it gives our Roman Catholic members the right to see many of them from the view-point of Roman religion and so with the Buddhist and others of the Orient. That the two Great Masters referred to were inclined to look upon Buddha as the greatest of the living Masters is understandable to me from two points of view; first, they had their actual earthly preparation and religious training in those days when they were in their earthly incarnations, passing through the earthly trials and tribulations leading to mastership, while Buddha was still with them in the flesh and was undoubtedly the greatest religious or philosophical and mystical leader of the world. They are, therefore, more familiar with his teachings through their actual physical and mental contact with them than with those of the Master Jesus who came to the world long after these Great Masters had discontinued their work among the people of the world exclusively as earthly beings.

Secondly, these two great Masters are essentially Oriental in their mental and spiritual development and while we may look upon spiritual development as universal and broader and greater than geographical or racial limitations, nevertheless, these spiritual ideas held within the soul and mind are expressible in worldly language and earthly terminology only through the material and physical equipment of the brain. And the brain that is trained to view everything and express everything from the Oriental point of view becomes colored, as does the brain that views everything from the Western world point of view, and all expressions of those interpretations will be colored.

Our Rosicrucian teachings in the Western world are slightly colored by the view-point of experience in the Western world and that is why the Rosicrucian teachings of the Western world are particularly helpful and extremely practical for Western world students and would not be as helpful to those of the Eastern world. And by the same token the Rosicrucian teachings as extolled and practiced in the Oriental countries today would not be as interesting, as understandable, nor anywhere nearly as practical for our Western world people, even though the fundamental principles and laws in each section of the world are presented by the Rosicrucian organization in identically the same form.

But in spite of all that I have just said and which offers some explanation or excuse for the possible different view-point regarding Jesus, the Christian teachings, and the Christian Bible and God as expressed by these Great Masters, I still insist that without all of their correspondence and without all of their complete expressions of ideas and faith, it is manifestly unfair to pass any judgment. Personally, from my reading or what the Great Masters have written and said, I cannot believe that they ever deliberately or intentionally expressed an idea that was meant to convey to anyone the very thought that there is no God, or Supreme Being, or Ruler of the Universe. This is so contrary to many things that they said otherwise than in messages to some of the Theosophical leaders and even so contrary to some of the early fundamental teachings of Theosophy and certainly so contrary to the high principles and religious teachings of the Great White Lodge, that I must condemn such a thought as being erroneously interpreted.

The Great Masters did in other places and at other times express their acknowledgment of the high attainment of Jesus. The word adept is translatable into many terms according to the Oriental and Occidental point of view, and therefore, we cannot argue the use of that word but outside of mere terms the very ideas of respect and adoration expressed by these Masters for Jesus and His

work are unquestionably of the highest. I know that some years ago we were criticized by several Theosophical representatives of the International organization for publishing pictures of these two Great Masters in our magazine. The criticism was based upon the contention that it was almost a sacrilege to place these pictures in any material form for general (not commercial) circulation. In arguing that it was not considered by the Christians as a sacrilege to publish pictures of Jesus in proper form and in the proper way, I was astounded to hear my contention answered with the statement that to the Theosophists the two Great Masters were considered even greater and more divine than Jesus. I do not know whether these representatives were correctly speaking in behalf of official Theosophy or not, but I do know that thousands of Theosophists whom I have met do not agree with that point of view. If the compiler of the books we have been referring to actually believed that the two Great Masters were more divine and more superior in every spiritual and mystical sense than Jesus, then we can understand why they would naturally, unconsciously (not wilfully and maliciously) select for publication in their book such letters or extracts from letters written by the Great Masters as would agree with that opinion or *seem to agree with or express that opinion*.

So once again I contend it is unfair to attempt to pass judgment upon these matters without having had before us all of the writings and all of the many statements made by these Great Masters throughout the past and up to the present time without any editorial limitations or deletions of any kind. Of course, such matters would constitute a book beyond the size and cost within the possibility of any compiler or publisher and would not serve the particular purposes which represented the honest and sincere purposes of the compiler of the books to which we have referred.

New Facts About Jesus

Ever since our book dealing with the mystical life of Jesus has been in circulation we have received critical letters, as stated once before. The letters of criticism, however, are outnumbered by the letters of pleasing comments and the letters of substantiation. It must be borne in mind that our book dealing with the mystical life of Jesus is one that is very difficult for some persons to accept because it does not have any historical or scientific support, as they claim. Such a statement, however, simply means that the persons who make it are those who have read very little about what is being done in regard to Biblical and religious research and probably would refuse to read any such matter if it was offered to them. I know of one very orthodox Christian right here

in San Jose who closed the cover of my book after reading the first few chapters and said since it did not agree with the Bible he could not read it. I asked him how he was so sure that the Bible was absolutely correct and he said it was due to the fact that in all of the ages nobody had been able to show a single error in it. I asked how he knew that no errors had been shown and he admitted he read nothing but the Bible itself. He was entirely unfamiliar with the fact that any clergymen or any literary expert had ventured to make any criticism of the Bible as a translation and since he did not read of their criticisms he certainly would never know otherwise than that the present generally accepted version of the Bible is absolutely perfect.

Here recently, however, we have received a great many clippings from all parts of America and Europe relating to various research movements whose purpose is to solve some of the mysteries of the early life and closing life of the man Jesus. We are interested today in one clipping dealing with the close of His life and showing that new attempts are going to be made to translate the exact thoughts used by Jesus when on the cross and at other times, and as an example of translation these men have worked out a new version of the prayer which Jesus gave to His Disciples. Those of you who have read some of our books know that we claim that the Lord's Prayer, as it is called, is couched in wording and phraseology invented long after Jesus had taught them how to pray. We said in our book, for instance, or in some of our writings, at least, and in the book dealing with *Mystics at Prayer*, that there were many errors in the translations of the ancient scriptural writings. And now we find that one of the most serious and devoted and respected Biblical scholars has come forward with a correct translation of the Lord's Prayer which we find should read in the following words:

"Our Father in the universe, hallowed be Thy name. Come Thy Kingdom. Let Thy wishes be as in the universe so in earth. Give us bread, our need today. And release us our offenses as also we have released to our offenders. And do not let us enter into worldliness; but part us from error; because Thine is Kingdom, Power, and Glory from ages to ages. Amen."

The thought that God leads us into temptation and we are automatically thrown into it and automatically leave it again is unscientific. The prayer quoted above certainly gives much food for thought for it is a perfect translation from the Aramaic, which is the language Jesus Christ spoke. As research work continues we will find more and more of the statements contained in *The Mystical Life of Jesus* being verified and that will be helpful to all of us, for we are anxious to

have the truth made known regardless of who discovers it and who reveals it.

An Interesting Book

I suppose that a great many of our members recall that there was a moving picture shown some time ago called, *The Way of All Flesh*. I am not going to speak of that picture but of a book that has the same title. Whether there was originally any relationship between the book and the play we do not know, but we do know that the book called *The Way of All Flesh*, written by Samuel Butler, contains some excellent reading and some wonderful thoughts. Now this book you do not have to buy for it should be and probably is in every public library. Go to your library and ask for it and if it isn't in put your name on the waiting list and get it. Here is one of the paragraphs in Butler's book that shows his type of mind and what he thinks and what he is trying to convey in his book:

"All our lives long, every day and every hour, we are engaged in the process of accommodating our changed and unchanged selves to changed and unchanged surroundings; living, in fact, is nothing else than this process of accommodation; when we fail in it a little, we are stupid; when we fail flagrantly, we are made, when we suspend it temporarily, we sleep; when we give up the attempt altogether, we die. In quiet restful lives the changes internal and external are so small that there is little or no strain in the process of fusion and accommodation; in other lives there is great strain, but there is also great fusing and accommodating power; in others great strain with little accommodating power. A life will be successful or not, according as the power of accommodation is equal to or unequal to the strain of fusing and adjusting internal and external changes."

Changing Our Lives

What Mr. Butler says in the foregoing statement, which I have just quoted from his book, contains a whole Rosicrucian sermon. In fact, we are attempting through our lessons and lectures and various additional methods to bring about in the lives of each of our members this very process of accommodation to which Mr. Butler refers. He could truly have called this process of accommodation, "*The Way of All Flesh*" for all living creatures, even those of the lowest species, have evolved very greatly and very largely through the process of accommodation.

First of all, there are the changed and the changing and the unchanging conditions around all of us. Not only is the weather constantly changing but the seasons of the year and the

products of the earth appropriate to such seasons. Our homes, our clothing, our friendships, our interests are either in the process of changing or have recently changed, or are fixed and unchanged. There are some elements in everything that are changing. There are some elements in everything that never change. We have to accommodate ourselves to this process of change. You will remember in the early lessons we quoted the ancient philosopher who said "All matter is becoming." You cannot put your finger on a piece of matter anywhere within your body or around you on the ceiling or floor, the tables, chairs, the food you eat, the water you drink and the air you breathe, without discovering that it is becoming something. Whatever it was a moment ago is now in the past and the thing is becoming something else for it is passing through the process of evolution. Decay and destruction are the principal causes for the changes taking place in all matter. Nearly everything we use of a material nature has reached the apex of its development, otherwise we would not be using it. We do not eat an apple that is underdeveloped, or has not reached the stage of full ripening. The same is true of vegetables. The clothing we wear represents material that has reached its full form before it was turned into clothing. The wood of the furniture and the metal in our homes represents a completion of some process of development. But from that point of development there approaches the next cycle of evolution which is disintegrating and represents the breaking down process. During our youth we are like the unripened fruit and the undeveloped trees. We are, in the cycle of progress, forward to the full maturity. Somewhere in our lives we reach the apex or the very peak of that evolutionary progress toward the upper point and from that point onward our life is one of letting down, gradually disintegrating so far as the material body and parts are concerned. Only the soul, the spirit and mind in us are immortal and incorruptible. What the cycle of spiritual development may be we do not know. Whether it actually does reach a point of complete maturity and unfoldment and development we cannot say. We cannot comprehend of a time or condition being reached when the soul or mind and spirit will begin a process of disintegrating, as do the things created in material form.

But with the changes taking place in the body and the onward, progressive changes taking place in the mind, spirit, and soul of the individual, and with the changes taking place around us we are in a whirlwind of change and in a field of new things constantly. We must either adjust ourselves to the things that have been and in a belief that we are remaining fixed and steadfast, go backward as things go onward, or we must step into the line of progress and move forward as

rapidly as the things which are taking place around and within us.

Madness and Death

Continuing what we were saying about the changing conditions around us, we note how briefly and yet completely Mr. Butler expresses the typical Rosicrucian understanding. He says that when we fail to accommodate ourselves to the changes taking place around us we are stupid. Millions of men and women in the world today are stupid because they refuse to take advantage of the opportunities that are offered to them to adjust their lives and re-create them from day to day and week to week and month to month in accordance with the onward progress of life. And what stupidity! The explanations for the stupidity are absolute marks of ignorance and that form of stubbornness exhibited by the mule. Such persons say they have no need of further evolution mentally, physically, or morally. They claim that, "The past has been good and is still good enough for us." They refuse to read pamphlets, leaflets, books, magazines, articles, and other things that are handed to them. They refuse to go to good lectures, they refuse to sit down and analyze themselves and think of the past and possible future. They condemn every new idea as a challenge to their high intelligence. They claim that every unusual thing is a fraud, a mystery, a piece of magic. They suspect that every humanitarian worker has an ulterior, selfish motive. They tolerate the minister without sympathy for his work and as if he were a parasite living upon the gullibility of the public. Stupidity! It is worse than that. And Mr. Butler says that when we fail flagrantly to take advantage of opportunities to adjust our lives we are mad. The world is half filled with insane persons today who are insanely mad in their view-point of life. They positively fight against, as well as reject, the opportunities for improvement that can be found on every hand. They go out of their way like mad men seeking for destruction, or like a Frankenstein looking for life that may be destroyed in their attempts to interfere with every person and every organization that seeks to help the individual in his development. But heed the warning! Mr. Butler rightly says that when we suspect all of our adjustments with changing conditions, when we discontinue the improvement that has been taking place, and when we close the door to the progress that was being made within us and step from the path of development to stand still, then we go to sleep and that sleep may be a temporary one or it may be the permanent one which he calls death.

But There Is No Death

The Rosicrucian rightly says there is no death when referring to the physical body and the soul and spirit within it. Death means suspension of activity, of life, of movement. It means a discontinuance completely of existence. In the physical and spiritual sense we say there is no death, but when we speak of intellectual progress and the molding of the character we can properly say there is death and that we die a thousand deaths when we cease or discontinue our efforts and our co-operation in adjusting the inner and outer selves with our surroundings.

There is only one goal for the living, there is only one path to be trod by those who want to live. That path leads to that goal and the goal is the fulfillment of our desires of the realization of Cosmic consciousness. Man must move onward or else move backward. He must wilfully seek to advance, or in his determination to stand still find death.

That is why the Rosicrucian organization of today utilizes every modern up-to-the-minute method of coping with the complex situations of human belief and human development. We must overcome the tendencies of stupidity. We must eliminate the tendencies of the mad. We must lay aside for the moment the biases and prejudices of sectarian leaders. This is the way of all flesh that reaches the height of its power and attains success in life.

Go and borrow Mr. Samuel Butler's book *The Way of All Flesh* at the public library and read it and analyze it for it will inspire you with wonderful thoughts.

Practical Advice

Ever now and then someone who hears of our organization for the first time writes to us and wants to know whether the Rosicrucians are still dealing with and dabbling in the foolish things that the ancient Rosicrucians are supposed to have dreamed about. Occasionally these very wise persons will say they hope "that the Rosicrucians are not looking for gold among the gross metals or for an elixir of life." Is it not strange how those who are biased and prejudiced or who have been given some biased and prejudiced ideas can hold fast to them in spite of all the wisdom that is available?

I think there are as many Rosicrucians today throughout the world dabbling with alchemy as there ever were and there are probably just as many Rosicrucians trying to make gold out of gross metals or turning gross elements of life into pure gold as were ever known in the past. But such men and women are not fanatics, or

dreamers of the idle sort. They are actually succeeding in doing the things that the ancients succeeded in doing and which we want to duplicate.

Rosicrucianism deals with very practical things and not with idle speculations. I wish that some of our members could drop in here for a few moments and go with me into the deep, large, airy, comfortable underground laboratory which we have in one of our buildings, and walk with me from bench to bench and point to point and examine the instruments, devices and equipment we have for testing and proving the chemical, physical, electrical, magnetic, biological and other principles taught in our lectures. Most of the equipment had to be made to order and in the laboratory here are work benches for working in metal and wood and for creating the things we need to prove and demonstrate the laws. In many cases the laws are so little suspected by science or doubted by the wise persons that no manufacturer, no instrument maker will make an instrument to test them and in order to prove them we have to start at the very bottom and invent and build devices to prove even some of the most fundamental and simple of nature's laws.

You know I do not let many of you into the laboratory, but on occasions I am glad to have you come and watch what is going on and often up to two and three o'clock in the morning the night watchman will tell you how often in making his rounds at two, three, and four in the morning he finds the laboratory all lighted up and several of us working there until we are almost falling asleep at our problems. Of course, this isn't necessary so far as our official positions with the Order are concerned. As Imperator it would be perfectly logical and reasonable for me to come to the office at ten o'clock and answer some of my mail and go away again at four o'clock and get out into the country and enjoy the beautiful scenery, especially at this springtime of the year. There is nothing in the rules and regulations of the Order that compel me to come at eight or nine o'clock in the morning or to miss my lunch or dinner hour and stay on here without a break until the wee hours of the morning again. There is nothing that compels us to work here Saturday afternoons after the buildings are closed, or Sunday afternoons while waiting for the Cathedral Hour, or Sunday evenings after the public lecture, or on holidays. But we are enthusiastic about our work and we want to constantly keep many steps ahead of science in what we are discovering and proving to our thousands of students in this country and sending to the other laboratories and laboratory workers in other lands.

Just last night one of our members, greatly interested in music and who did not see our color

organ in demonstration, asked to come down into the laboratory and see some demonstrations of the effects of sound waves. Standing at the laboratory bench devoted to sound and sound waves I started to demonstrate the principles of harmonics. I had a large instrument which was built right in the laboratory and upon which various musical notes can be played on steel and catgut strings stretched to respond to certain notes of the various tuning forks we have. By playing these notes other strings not connected with them respond in harmony and resonance, and begin to vibrate in an interesting manner. Fixing a spotlight upon one of these silver wires to which a little mirror had been attached and to others where magnetic fields surrounded them, I was able to throw the colors of the spectrum on a large screen and as the music and notes were played the colors in the spectrum divided and separated and rearranged in harmonious groups and then blended and reblended in the most magnificent manner. It is fascinating indeed to watch the law of vibrations demonstrate itself in the huge balls of colored light.

Going then to another part of the laboratory where rare animals are growing in a tank, the effect of sound and the color produced plainly revealed itself in the activities of the living things in the glass jar. In our biological research there we can easily show what high and low frequencies of electricity or other vibrations will do in causing a response of consciousness. Hundreds of hours can be spent in continuous research and demonstration of our principles in this laboratory. This is a practical work and entirely different from that found in the books and courses of studies of other organizations which simply deal with theories and have no more idea of how these things work in the laboratory than has a child any idea of what is going on in the great research laboratories of the Western Electric or General Electric Company.

Help For Our Members

Nor do many of our members realize how often it is necessary for us to give some practical advice to those who are in need of it and cannot find it elsewhere. I have a letter here, for instance, from Sister MacKay of Utah. In this letter she says:

"Good Brother Batchelor of your Correspondence Department by means of an inspiring letter to me some months ago induced Mr. MacKay to combine his interest in silver and his technical training with his unemployed leisure in an experimental effort to produce non-rustable steel through the use of silver alloy. The instruction and recommendation sounded fantastic and so far as we were able to learn no one since the time of Faraday in 1822 had experimented along this line,

but our faith in the profound laws and ideas given by AMORC in its lessons or correspondence made us give this proposition a trial. If you are interested in the results of Mr. MacKay's efforts you will find them listed in a long detailed report sent to Mr. Batchelor recently. Suffice it to say that against almost insurmountable obstacles such as lack of large funds, the use of crude equipment, and a dozen other trials we finally created a beautiful cube of non-corrosive steel containing only the small amount of one-fourth of one per cent of silver. At the request of the president of a large silver producing association Mr. MacKay has written a report of his process as recommended by you. This report is being copied by the president of the association and sent to all directors with the request that he be authorized to spend the association's funds for six months in continuous experimental work at a university of this state under Mr. MacKay's supervision. The outcome of this matter means so much to all of us and to a stricken industry that I am asking now that you use your kind offices in petitioning the Cosmic to aid in this great work. It is of the utmost importance at the present time."

We see in this letter how practical advice emanating from our departments here at headquarters can mean much to individuals, groups of individuals, and eventually to a nation. The idea, therefore, that Rosicrucianism deals only with mystical principles or with the laws of nature that relate to Cosmic life and have naught to do with real scientific facts is certainly erroneous and every member should see to it that emphasis is placed upon the scientific and cultural advantages of our studies, as well as upon the purely intellectual and Cosmic.

The Rosicrucians in the past have made many of the most valuable contributions to science and many of our great problems of life have been solved by the Rosicrucians. We are at work on many marvelous achievements and adjustments of a scientific nature which we intend to give to the world after we have proved them to be good and true and after having sent them to other Rosicrucian laboratories to be tested. The organization never asks for any personal credit in connection with these achievements, but always offers them to the world for the glory of man or science and for no other reason.

Into Mysterious Egypt

So many of our members dream and plan of some day visiting Egypt and going into the mysterious temples, the pyramids, and the secret places along the Nile and enjoying the midnight moonlight, psychic assemblies, convocations, and other private meetings held by Rosicrucians and

mystics of that strange land, and yet their only hope of ever getting into all of these wonderful things lies in an opportunity of going with some of us some day in one party well protected and well guided.

Ever now and then some of our members who are traveling or have an opportunity to travel contact Egypt and come in contact with some of our members there and are granted the rare privilege of crossing the threshold and witnessing a ceremony such as few Americans ever see. Think of the many other tourists who find it impossible to get within the mysteries of Egypt, simply because they do not know how to make the approach and do not have the help that is necessary.

I have before me a letter from a Sister Walton in Boston who says that she has just returned from Cairo. I remember that she wrote to me some months ago saying she wanted to visit our branches in the Near East and I gave her a letter of introduction to two of the Egyptian representatives of very high position and influence in those lands so that she might be helped in her journeys. She has now returned and says if it had not been for the two letters of introduction to the Rosicrucian Brothers in Egypt she would never have been allowed to enter the country because recent changes there made her visa and passport of no use and only through the high influence of the Rosicrucian organization in Egypt was she enabled to visit the country and to get in touch with the real work of our organization. She says that she picked up a number of interesting curios in various parts of the world to put into the Museum but that her trip was not as successful as she would like to have it and now she realizes the only way to travel in these lands and see the really interesting things is to join with us in one of our future touring parties.

I wonder how many of our members are still hoping to go with us on such a tour? We have a wonderful trip all planned on paper and as soon as economic conditions are a little bit better we hope to make another journey through the Mediterranean and through Egypt and around Palestine and into the mystic secret places again. It is something to look forward to and I hope that those who want to go with us will keep it in mind and concentrate on conditions getting better quick enough to help bring it into a realization.

Hail Flapdoodles!

I must pause for a moment in our serious discussion and comment on the many letters I have received lately saying they are proud of the fact that they are "Flapdoodles." Yes, it appears that hundreds of those who were here at the last Convention and took part in the serious transactions

and are, therefore, entitled to be known as flapdoodles are very happy with this distinction. I hope that the coming Convention will increase the number of members in the "Cult of Flapdoodles." This very learned and distinguished circle of North American citizens is probably destined to become a very large movement within our organization. So once again we say, "All hail to the Flapdoodles!"

The Grand Secretary's Tour

I suppose that most of our members know that the Grand Secretary, Ralph Lewis, has been touring around through the south and east and through the largest cities of North America on an interesting lecture trip, carrying with him talking moving pictures of an interesting travelogue through headquarters. In each city he has drawn the largest audiences that have ever come together to listen to a lecture dealing with the subject of Rosicrucianism. In each city a private lecture for members only was held on the first night and on the second night a public lecture with the talking pictures attended by members, friends, and absolute strangers. Each public lecture was well advertised through newspaper and other notices by mail, and radio announcements. In many cities halls had to be changed at the last minute for larger ones and even then every seat was occupied and every inch of standing room filled and many hundreds turned away.

The Grand Secretary, as you know, is an enthusiastic talker. You have all heard him talk here at the Convention and at our Council meetings and otherwise, and you know that when he starts in on a subject he goes into the analysis of it very carefully and brings into it all of his deep study in the philosophies as well as his familiarity with the Rosicrucian teachings. As many have written to us, his sincerity and vigor of expression are overwhelmingly convincing and we have received letters from strangers and members saying that his presentation of the Rosicrucian work has done more to win hundreds of friends in every city than anything that has ever been done before.

In Our Laboratory

Speaking of our laboratory in the few words above, I want to say that many of our instruments are remarkable in their sensitiveness. They seem to be as sensitive as the human mind itself and yet we have built these instruments out of materials and devised them in accordance with Rosicrucian instructions and Rosicrucian knowledge. We have one instrument that is so sensitive to vibrations of all kinds that not only does it register the vibrations of the slightest tremblings of the earth like those that would precede an earth-

quake, but it registers the vibrations of every human aura that comes near it and registers the vibrations of the thoughts of the mind when concentrated upon it. It rings a bell or otherwise manifests its sensitiveness in accordance with how it is affected. Day and night this sensitive signalling device is working in our laboratory, constantly giving forth signals to warn us that there are vibrations of constructive or a destructive nature reaching the laboratory from distant sources or nearby sources. Even members at a distance who have concentrated upon the laboratory or upon one of us in it have had their thought vibrations registered on this device, causing it to ring and making a signal that they were in mental contact with us.

We have other instruments that register the slightest sound. The playing of one note on a musical instrument causes other sensitive strings on this registering device to give forth colored lights or to cause a ball of light to move on a screen and show the various designs of the patterns of vibrations. It is remarkable to see how some notes or tones produced by musical instruments, tuning forks, violin strings, or otherwise, will cause beautiful lights to move like balls of fire on a screen. Their movements are sometimes circular and at other times in a spiral form and at other times in the form of geometrical figures fascinatingly beautiful.

In our chemical department we have living things that have grown in water and are companions to the goldfish and other fish. Various colored lights and rates of vibrations are thrown onto these living things and their reactions to these lights and sounds show how sensitive they are in their consciousness to these vibrations. Hundreds of devices and many large and costly instruments enable our members to see the laws and principles of our teachings being actually demonstrated.

One of the interesting features of our laboratory work is the radio equipment. Eventually our experiments will enable us to send forth treatments in the form of high frequency vibrations of a psychic nature to any point or place upon instant demand, carrying with the psychic vibrations certain material vibrations that will be of immediate help in improving the health and vitality of the body and the curing of certain conditions. These devices have nothing to do with the regular radio equipment like that used by broadcasting or telegraphy, although we also have complete equipment for telegraphing by radio to any part of the world and with sufficient power to reach any of the most distant points.

We were happy that during the sad catastrophe and the conditions of the earthquake in southern California our licensed radio operators were able to help afflicted ones by picking up

messages from the sufferers in the stricken district and transmitting these messages of safety or calls for help to distant relatives in parts of the United States and Canada. All night long for several nights our operators sat at their keys sending these messages without cost or personal consideration in order to render help and service to the afflicted.

Whenever you visit headquarters and go through the Oriental Museum and beautiful Egyptian Temple, be sure and ask to see the laboratory. You will be fascinated by the possibility of the hundreds of demonstrations that could be made there of every one of the laws about which you are studying and with which you are dealing in your affairs. All of this should indicate to you that the work of Rosicrucianism is not purely speculative and theoretical. It is not a philosophy of some personal invention, undemonstrable and unpractical. It is as truly scientific as any other of the great studies offered to man and deals with laws and principles of great importance but little known to the average person.

Dieting and Eating

One of our good Brothers in East Orange who is a member of the Research Staff and is always seeking to have interesting points added to our lectures or our discussions suggests that we talk about the subject of eating for a little while.

First, he asks this hypothetical question: "Suppose a man approximately forty years of age finds that he can subsist on but two solid meals a day, —breakfast and supper, and that for noonday luncheon he takes nothing more than a glass of malted milk, for breakfast eats two eggs, a cup of coffee, and a slice of bread, with an evening meal consisting of meat, vegetables, coffee, and occasionally some dessert; will such a man have better health than those who eat three meals a day, and will the great American illness of constipation be affected by such an arrangement of meals?"

Dr. Dewey, the famous physician and scientist, once claimed in a book he wrote that after many years of careful study of the diet question he found the only way to perfect health and proper digestion was for the average person to eliminate breakfast entirely. He said that the average person was not hungry enough in the morning shortly after arising to warrant anything more than a glass of water so far as nourishment or thirst were concerned, and that it was not until hours of labor had been spent and energy of the body used up that a real demand for food was created in the human body. He pointed out that the so-called hungry feeling which most of us experience at meal times is a matter of habit, and that our sense of hunger in the mornings shortly after arising is wholly a matter of habit.

In answer to the objection made by some that if no breakfast was eaten a person became very hungry by ten or eleven o'clock, he said that eating early in the morning in order to prevent hunger at eleven o'clock was equivalent to carrying your eleven o'clock lunch box in your stomach instead of carrying it in your hand. He said that through a little practice the eleven o'clock hunger could be postponed or held over until noon when the hunger would be keen enough to enable one to really enjoy a light meal at noontime. Thousands of persons followed his advice for years, and probably are still doing so with great benefit to their health.

On the other hand, I know of many who are skipping their noon meal as does the man referred to in the hypothetical question, and there are still others that are skipping the evening meal, or who just take malted milk or plain milk, or perhaps a little ice cream for an evening meal with the heaviest meal of the day at noontime.

These variations in the number of meals and the time of eating only prove one thing, and that is that the average person eats entirely too much. Those who have changed their diet to two meals a day feel better not because they have eliminated breakfast, or eliminated lunch, or eliminated an evening meal, but because they have eliminated one meal out of three, and it makes very little difference with such persons whether that eliminated meal was the morning, noon, or evening meal. To the person who eats very lightly very little benefit would come through eliminating one meal. To the person who eats heavily at each meal more because he enjoys the food than because he needs it, the elimination of one meal at any time of the day would prove a great help, and a great factor in removing the condition called constipation, and in purifying the blood, and in helping the physical system in many other ways.

Stout people, or fat people as they are called, are not always those whose fat-producing glands work overtime, or whose glands have a tendency to produce stoutness, but they are usually persons who enjoy eating, and enjoy rich foods and especially those foods that produce fat. There are persons who are known as beef eaters, and who always enjoy great pieces of beef mostly rare at any and every meal. These persons are not always stout because meat is not in a general sense a fat-producing element, but it does affect the blood pressure and other conditions. It is quite common, on the other hand, for an observer to note that stout persons will be found at soda fountains, and restaurant counters and tables, eating pies with whipped cream on them, fancy sodas and ice cream concoctions with much whipped cream, and many fat-producing desserts. The stouter, the larger the amount of cream, sweets, and fats to be found in their food. They are attracted to those

kind of dishes because they enjoy eating them. Such persons will unquestionably benefit their health by eliminating one meal a day as well as eliminating some of the rich elements of food. There is very much in favor of Dewey's argument about the elimination of breakfast. One of my sons, a student at school, has discovered of his own accord that he can study better in the mornings and go through the mental tests and reviews in the morning if he eats no breakfast and thus eliminates the necessity for all of the nerve energy going to the stomach and doing a lot of work instead of working the cells of his memory and brain areas. Despite the fact that he eats nothing, not even a little grape juice, or milk, for breakfast, he has been gaining weight steadily and has an acute mental aspect of his studies.

Very few persons go to bed hungry at night, because the evening meal in the Western world has become the heaviest meal of the day as a matter of custom. In many European countries the evening meal is not started until seven or seven-thirty in the evening, and an hour or more is spent at the evening table as a sort of family gathering, and as an opportunity to indulge slowly in an evening meal. Little work is done by the average person in the evening, and so when bedtime comes, the average person goes to bed with more or less food still undigested in his system. During sleep the food may be digested, but the nerve energy from that food is stored up and is not exhausted because of the lack of exercise. Awakening then in the morning with all this stored-up energy certainly does not argue for the need of a real meal before any labor has been done or any of the energy expended. Breakfast is intended to break the fast of the night. Just why it should be broken nobody has ever explained, except that it is a matter of custom, and as Dr. Dewey says a matter of making the stomach a lunch pail in which to carry food that is not immediately wanted, but may be wanted later. But while it is in the stomach instead of the lunch box nature has to work over it and digest it, and the nerve energy is used in this way unnecessarily. Business men have found that the lighter the breakfast in the morning, the clearer their heads and minds are for thinking and meeting the mental problems and tests of the morning hours. Others have found that by a light lunch at noontime, as well as a light breakfast they avoid the drowsiness and dullness that comes to their mental activity during the afternoon. Such business men make it a business to eat their own heavy meal each day early in the evening, and even then indulge in some walking or some other physical efforts that help to digest the food before retiring. Of course, those persons who do very light mental work, and are engaged wholly in muscular work can probably eat any kind of

meals at any time, and fill themselves up like a machine might be filled, and never become affected by overeating except through the shortening of their lives. In New York City in the banking district, Wall Street District, and in those districts where business men of high positions and keen mental activities are to be found it has been noted that throughout the Spring, Summer, and early Fall when the weather is still warm or mild, these business men usually go to candy stores or soft drink places and have either a malted milk or Ferromolac for their lunch with just a few crackers. They refuse to eat warm foods or foods that require a lot of energy to digest because it interferes with their mental activity and helps to produce unnecessary fat.

Again I say, the essential thing is the cutting down of the amount of food rather than paying so much attention to which of the three meals should be eliminated.

Our Brother also wants to know what may be called the early symptoms of high blood pressure. He wants to know whether spells of dizziness or giddiness lasting for only a minute or two are indications of high blood pressure, and how such a condition is to be treated.

I cannot attempt to go into the medical treatment, or any other form of treatment for high blood pressure in these discussions because each individual case is a problem that a competent physician should handle. Most certainly momentary spells of dizziness are indications that the digestive system and all of the organs connected with it are out of harmony. Such dizziness may come through indigestion, constipation, billiousness, kidney trouble, or bladder trouble, auto intoxication, gall bladder trouble, over-eating, rich foods, lack of exercise, and similar conditions that are related to this matter. There is one sure way, however, of relieving this condition, and that is to regulate the diet, cut down the amount of food, keep the bowels in proper condition, avoid richness and spices in foods, and have plenty of exercise. These will affect the high blood pressure or low blood pressure, and will affect the dizziness, but a physician should be consulted if you are in doubt as to whether your blood pressure is proper or not.

Ruptures

Another question asked by our good Brother is in regard to ruptures. He wants to know whether it is possible for a person to have a rupture for more than a year without medical or other attention, the rupture being almost or entirely painless. It is possible for persons to have ruptures of such a nature, and in such a location as to cause little pain, and only an occasional sense of tenderness that is hardly called pain. Such persons seldom suspect that they have ruptures, and therefore do

not have any medical attention in regard to the condition, and do not have the condition corrected, but such ruptures are sure to become a serious matter sooner or later, for the mildness of the condition cannot continue indefinitely. If persons feel a tenderness in any part of the body, especially when stretching, bending, or upon pressure of the fingers or hands, they should have a physician properly examine the locality of the body, and investigate the abnormal sensitiveness. This is the only way to make sure that nothing is seriously wrong. Ruptures treated in the early stages are quickly corrected, while those that are allowed to go on indefinitely until they become very serious in time are difficult to care for.

I hope that these comments regarding diet, blood pressure, and ruptures will be of help and benefit to many of our members.

Discovering "Masters"

Here is a problem that confronts some of our members from time to time and I think it is well for me to make some comments in addition to what you have already said on this subject.

I agree with our good Brother here who says that this is a matter which often affects the progress and development of our Chapters and occasionally some of the Lodges and, of course, its greatest influence is with groups of members rather than with individuals alone.

It appears from all we have just been talking about that this problem concerns those individuals who believe that at any hour of the day or night some great "Master" is likely to walk into one of our Chapters or Lodges, or appear before our groups of members and take the members off their feet with his supreme wisdom, sublime attainment, and marvelously magnificent personality. There are a few members, both Brothers and Sisters, who have that strange hope of some day meeting a great "Master" in the flesh and instead of searching for the Master within their own being or giving the Master that is there an opportunity to expand and reveal himself, they are ever seeking Masters outside of their own being. Such persons not only lead themselves into many delusions and illusions, but they actually prevent their own development through ignoring the possibility of the increasing power of a Master within.

The whole situation becomes a serious one when a member of a Chapter or group announces that he or she has discovered a great Master among some of the visiting members or among some of the members not connected with the Chapter and insists in having this great character appear before the group to lecture and explain our teachings. We, here at headquarters, do not recognize any such "Masters" and believe that

the only great Master that should rule and guide each one of us is the individual Master within. We recognize, of course, that there are among our members not only many highly evolved and highly advanced students who are really masterful adepts of the laws and principles, but we do not recognize these persons as Masters in the sense that they are superior beings or superior in any of the qualities which would make them worthy of distinctive places in our organization.

In the first place, the really highly evolved and developed member who is attaining great heights in his psychic progress is not of the type that speaks about his development nor impresses anyone with his attainment, and certainly never boasts or talks about his abilities. We, therefore, must protest against any member of any grade of our work being brought into a group or Lodge to lecture to the regular members and to take up what they consider the work of a real Master. The laws and teachings of our organization can be just as easily presented by a person who is quite dignified and conservative in his attitude as by one who is enthusiastic and bombastic in his studies and expression of the studies. The greater the Master the greater the silence and the fewer the words that come from the lips of such a person.

The real Master of a group or Chapter is one who is capable of directing the affairs of the group and maintaining the integrity and dignity of the group while enforcing the constitution, statutes, and regulations of the organization. The lectures and lessons themselves, as officially issued by the organization, constitute the real teachings and anything added to these teachings as personal opinions even by those considered to be great "Masters" are apt to be confusing.

All of our groups and Chapters should remember that the elimination of personality and the freedom from domination by any personality constitutes one of the big factors in our work. If the President of the United States was a member of our organization and was present at a group or meeting there would be no reason to assume that because he is President of the United States and well-known that his outstanding personality would enable him to give a better presentation of our teachings than some old-time member who is hardly known outside the circle of students.

I think most of our members have discovered by the Grand Secretary's recent lecture tour that my son, Ralph Lewis, is just as capable of presenting the teachings of our organization and outlining all of its ideals and purposes as I am. He has tried for several years to hold his personality in the background and reveal himself only through what he writes or does for the organization. On the other hand, because I am the chief executive of the Order, a great deal of unneces-

sary and unwarranted idealism has been attributed to me in a glamorous way, making my personality entirely too attractive and leading others to think that whatever I might say regarding Rosicrucianism on a public platform or to groups of persons would be more impressive, more convincing, and perhaps more correct. This is an erroneous idea. Unless I adhered to our teachings my words would be of little value to members from our point of view. Since the ideal Master or teacher is one who follows strictly the written lectures, regardless of personal characteristics, then there is no reason for this desire for special Masters to do special things for our students. My son's success throughout the entire lecture tour has revealed to each and every one of the officers at headquarters that he is equally qualified to carry on the great work, and I am proud of the fact that in my son I see very plainly and clearly the proper and well qualified successor to the position I hold. This relieves me and all of us of any concern about the future of the organization and it should relieve all of our members of any such concern. It establishes, furthermore, the fact that young persons can be well trained in our work and enabled to grasp it more completely and more efficiently than older persons, because of their active memory and their active executive ability.

But let us do away with so-called "Masters" and those of strong personality who may have strong convictions and beliefs that are not always harmonious with our teachings and ideals.

What Cruelty Is This!

Very often we can smile at the remarks contained in the questions submitted to the Forum for discussion, and, of course, in most cases we settle down to a really serious analysis of every important point, but aside from the occasional smile and the usual seriousness of our studies once in a while we find occasion to become deeply grieved and sad at heart over some cruel idea that is affecting the minds and consciousness of many human beings. Life may be a play—a drama—and it may be a tragedy or a glad and joyous, happy game. We may all be actors playing our parts, but it does seem that occasionally someone tries to put an exceedingly tragic and cruel note into the incidents of our lives. When these come before us and we examine them we feel that the devil himself personified by the cruel instincts of some of the people still living on the face of this earth, is carrying on his work in the only manner in which it can be done.

I am moved to make these remarks because of a letter that I have just received from London. One of our good members who is living in that city wrote to inform us that her youngest child, a

little boy just under two years of age, passed away through bronchial pneumonia. For the sake of helping other children she permitted a post-mortem examination and tried to take the child's transition in a very philosophical and truly Rosicrucian spirit. But then came stalking into her home the personification of Satan wearing the cloak of a friend with velvet and silvery words and all the tinseling lights of false friendship and with an assumed piousness of religious interest and concern. This friend called attention to the fact that the expression on the little child's face in the casket plainly revealed a strain and physical suffering that had left its indelible mark in the fixed muscles of the face. This friend went on to point out that the evident suffering of the child and the suddenness with which it had been stricken with illness and rapidly carried through transition was due to a wilful blow at her and the child struck by God because the mother had failed to have the little child christened or baptized in a certain Protestant religion. This thought expressed in many ways and with all of the emphasis and argument of the church made its deep impression upon the consciousness of the grieved mother and now her heart is breaking and her mind tormented with the thought that perhaps she might have saved her child from untimely transition if she had obeyed the dictates of a church. Is there anything more horrible than this in the whole scheme of religious propaganda? Is there anything more untrue, unsound, unreasonable, and yet more tormenting than this sort of blaspheming against God Himself?

I often wonder what other organizations, institutions, or movements, could hope to accomplish in their plans of proselyting and carrying on propaganda for members by spreading such destructive and cruel ideas as a sort of prodding of the devil's pitch fork in order to frighten people into bringing the youth of their families into the movement. We hear constantly of tales that are told in sectarian hospitals when young people are ill and the parents are being implored to have the child united to some church or some religious movement before transition occurs. At such a time the minds of the parents are upset and irrational and logical reasoning is almost impossible and in their anxiety to have the child's life saved and the pain and suffering eased they will submit to almost any idea, any plan, any scheme. To take advantage of the mental and emotional attitude of parents at such a time and carry out the plan for increased membership is the most merciless and the most cruel of systems.

The idea of forcing children who are under the age of sixteen or twenty to become united with a religious denomination or a church or anything of any kind that they do not thoroughly understand is absurd, but the idea of doing it in con-

nection with the suggestion that it may have some bearing upon the salvation of their soul or the easing of their physical suffering is certainly carrying the process too far.

Now my remarks do not imply that I have no faith in the mystical or religious significance of baptism and christening. We know only too well what the symbolism of christening means and we know only too well what the whole process of baptism and christening means when carried out with the co-operation and understanding of the person who is thus being mystically attuned with the highest religious principles. But the process does call for the understanding and co-operation of the individual. It does call for attunement and relaxation inwardly and outwardly. Most certainly it calls for whole-hearted consent on the part of the person being baptized. The baptism of little children for the purpose of inducting them into a religious denomination when they have absolutely no comprehension of the process in a material sense, let alone in a mystical sense, is ridiculous.

The ceremony of naming a child is an entirely different thing. Children must be named and are often named when they are but a few hours old. Many parents have names selected for children before they are born. The child's consent is not absolutely necessary in this regard, although many adults have wished they had had an opportunity to say something about the name that was given to them. The making of a ceremony to surround the naming of a child is a pretty thing and an interesting thing and it is always something that the parent can remember in a kindly and happy way, especially if the ceremony is one like the Rosicrucians use for the naming of a child. But when such a ceremony includes the subtle idea or the command that it unites the child with a religion or a church and has some effect upon its soul and its future spiritual development, then there is deceit and falsehood and a complete violation of all the mystical laws that are presumed to be involved.

Each and everyone of us should have the right and privilege of choosing our form of religion, or the denomination and creed that we wish to adopt for our guide in life. We should have as much right in this regard as we have to choose the clothes or the profession or business in which we enter, or the one who we are to marry or live with the rest of our lives. We should have as much right and privilege in this regard as we adopt later on in visualizing the nature and being of God and the process of approaching Him in holy communion and prayer. Parents have no more right to force their religious convictions upon a child than they have to force their personal likes and dislikes in regard to food, clothing, morals, or ethics. Individuality of char-

acter and personality are the rich rewards of past incarnations and of molding influences. Differences of personality and character constitute the great power of human expression and aid every individual in building his or her own future and working out the Karmic conditions of the past and present. No two persons are born exactly alike in spiritual development or spiritual understanding and no two persons have before them precisely the same path to spiritual attainment and unfoldment.

A child should be taught to know God in a general and wholly impersonal and non-sectarian sense. The best way to accomplish this is to teach the child to recognize God's laws and to understand them in their multiple manifestation here on earth. Through studying and understanding the laws of God man comes to understand that God is just, merciful, loving, omnipotent. Such ideas rob the mind of the fear of God and substitute respect, reverence, and admiration for the Divine mind and Divine consciousness possessing such marvelous wisdom. A child thus trained will seek God in his own way. As he comes to understand God's ways and God's laws and through them learns to respect and love God, he will seek to commune with God in his own simple way. Jesus, expressing this idea, said that until all of us became as little children we would not contact the kingdom of God. We must view the works of God and the existence of God in the child-like simplicity of one who loves and admires God because of His greatness and His goodness and not because of His fearful condemnations and His sectarian creeds and dogmas.

The child that passes through transition unchristened and unbaptized is just as truly prepared to enter the kingdom of heaven as any who has passed through the multiple ceremonies of church ritual. If the child has made no Karma for itself it will pass on to the next life unblemished by the experiences of this one and with all the lessons learned that it had learned previously. If it has built any Karma for itself in the short span of time that it lived on this earth, it will have to compensate for this Karma regardless of its having been christened or baptized. God's love is just as clearly directed to the new born child whose mind and understanding have no comprehension of religion and theology, as it is directed toward one who has devoutly followed His Divine laws for years. The kingdom of heaven and the spiritual world beyond this life are open in all of their fullness and abundance of life to the unchristened and unbaptized who are worthy and ready otherwise for a higher life, as they are to the most devout of religious worshippers.

This poor mother can ease her heart and mind with the firm conviction that her child was not being punished, not being taken from this life, but

on the other hand lifted up with kind and loving thoughts to a higher life for some good purpose, some noble, inspiring, loving purpose that will fulfill a Divine plan. We may not be able to appreciate, understand, or even conceive of what such a plan may be or the reason for it, but that in no wise lessens the greatness and goodness of the plan.

While it is true that the future growth and development of every great philosophical and religious organization is dependent upon the addition to its membership of men and women while they are still young and through the inclusion of youth, yet no unfair means must be taken to bring this about for otherwise the plan will defeat its purpose. We, as Rosicrucians, are anxious to have as many young people and children, too, enter into attunement with the ideals and principles as it is possible to attain in order that the next twenty-five years or more will see a rapid growth and development of the Rosicrucian ideas throughout the world, but I would rather see the Rosicrucian organization die and pass out of existence through inactivity and the rotting away of its insidious plan if that plan included such an insidious and destructive element as the forcing of membership upon children through the creation of tears and agonies in the hearts and minds of parents, or through forcing upon children the adoption of creeds and dogmas which they cannot understand. There should be nothing as free in the world, not even the bird that flies from tree to tree and land to land, as the soul of a child. It should have the right and privilege of flights of fancy in the world of speculation and investigation. Let us ever keep this in mind in our work with the Juniors and give them the freedom of individual expression and individual unfoldment that is their Divine heritage.

The Work of the Junior Order

May I say here in answer to some questions that have been asked that the work of the Junior Order is not a piece of propaganda work even in its broadest form. It is essentially a work of humanism and a work in behalf of children. And when I say children I do not mean exclusively the children of our members. I think there is a magnificent work to be done among children who have inquiring minds and it makes little difference to any of our members whether these children ever become Rosicrucian students in their later years or not, and it should make no difference to us whether their parents and relatives or friends become Rosicrucians. If we can help young men and young women to think a little differently along the lines of the essential mysteries and purposes of life, we will have accomplished a great deal of good. Regardless of what religion they

may adopt later in life, or what philosophical attitude they may take, some of the good seeds that we sow very carefully during their youth will at least bear fruit in the form of question marks.

You know we have always said that a real Rosicrucian is a walking question mark. I think that next to the absolutely hopeless ignorant person the most deplorable mental attitude is the one of such positive dogmatism that you cannot move it in any of its beliefs. I would far rather have the type of mind that is constantly inquiring than to have that sort of mind that is satisfied with a plausible explanation and adopts such an explanation as law and never doubts it, questions it, analyzes it, or thinks about it.

Let us awaken in the child mind the startling conviction that life is not what it seems and that many of the most fixed ideas are mere illusions and that a great many of our convictions are based upon unfounded beliefs or unsupported creeds and that only through personal experience can one be sure of one's knowledge, and such a mind will bear wonderful fruit throughout its life. It will always inquire and investigate. It will always want to know beyond mere satisfactory explanations. A great deal of ethical and moral good can be accomplished likewise through the presentation of proper ethical principles and in that way we can help many children who would be not helped otherwise. Therefore, regardless of whether it is good propaganda or not and independent of any propaganda that may come from it, we should do our utmost to help children to grasp some of the fundamental ideas of our Rosicrucian system of philosophy.

Now I would like to have every member and every friend of our members co-operate to the fullest extent in carrying on this Junior work either in the home or out of it or in the special group meetings. Let those who want to assist and who want to help the ennoblement of child life write a letter at once to the Junior Secretary of the Junior work, Mrs. Eva Walters, Route 2, Box 516, Vacaville, California, U. S. A.

A Letter of Appreciation

Our good Sister, Mrs. James D. Ward, wife of the late Dr. Ward, our good Brother whose transition recently occurred in San Antonio, Texas, writes to me that she has received so many letters of sympathy and kind understanding from Rosicrucians all over the country that she cannot possibly write to each and every one and express her profound thanks, and so I am expressing her appreciation here at this time, and direct that it be published in the Forum Magazine so that all of our members may know how deeply she appreciates what they have written to her, and how

she regrets her inability to answer each one, personally.

I am pleased to know that Sister Ward who was a member of our organization long before she became the wife of Dr. Ward has been selected by the organizations in India, which he represented in America, to take his place in such representations. Thus she is honored and distinguished among women. We all wish her the very greatest of success in this work, and hope that when she is ready to go to India, as she must do within the next two years, she will go there prepared to assist in carrying on a great work, and will be highly successful and come back to America again some day to take up the active Rosicrucian work in our jurisdiction for which she has been well-known in the Southern States.

In Leeds, England

I am very happy to read to you a report from a letter received from Leeds, England, showing that some of our members there have established an information bureau and inquirers' study and reading room because of the many visitors who go to that part of England throughout the year. Everything is being done by this group in Leeds to attract attention to the Rosicrucian work and their efforts are well organized and under the direction of competent executives. Our members in England should keep this in mind and speak to their friends about it and have them get in touch with this interesting bureau on Clarendon Road.

In many parts of the world such bureaus are being established close to or in the heart of summer or winter vacation centers or places of interest to tourists. This helps to bring our work before the attention of many thousands of persons who might not otherwise contact it and certainly we appreciate every effort in this direction.

Swedenborg and Jacob Boehme

I wonder if any of you will object if I spend a little while in today's Forum touching upon the lives of two mystics of the past who seem to attract the attention of our members very generally these days and whose books and writings we have often mentioned, but which now seem to attract the attention of a great many for various reasons which I will touch upon.

I often received letters like this one. It is from a Sister in McGill University in Canada who says that she would like to have some evidence to submit to a friend that Swedenborg was a Rosicrucian student. She says that Swedenborg's writings, as revealed in the books now being sold and bearing his name, would indicate that he did not believe in the doctrines of reincarnation as presented in the Rosicrucian teachings and had

some unique ideas regarding heaven and hell, which her friend says that Swedenborg never learned from any other organization but realized them through spiritual experience.

I have another letter from a Sister in Kansas City asking practically the same questions and opening the same argument, while I have on the other hand a letter from a Brother in Pennsylvania who says that he would like to know whether Jacob Boehme was actually a Rosicrucian Master and whether his books now being offered by some enthusiastic students of his writings can be considered as truly Rosicrucian or truly inspired in his philosophical and religious nature.

I think that both of these characters are very interesting and I often like to add a third one to the group and make it a triangle of mystics and philosophers. The third one is Savonarola. There are certain elements of mystical thought that are common to these three men, while in general and in many details their lives are entirely different and their philosophies almost in opposition. All three, however, were deep students of the Rosicrucian teachings and were members of the fraternity in their time. I believe also from certain manuscripts I have seen that in the early days of their membership with the fraternity they were enthusiastic supporters of the Rosicrucian teachings and wrote a great deal of philosophical and religious matter that was wholly in harmony with the Rosicrucian principles. But not one of these three actually remained a great worker in the Rosicrucian field.

Now I do not mean by this that they abandoned the Rosicrucian principles or turned their back upon the philosophy and practices of Rosicrucianism, or that they became antagonistic to the fraternity. But there is a great difference between a Rosicrucian teacher and one who lives the Rosicrucian philosophy and practices wholly and enthusiastically, and one who takes up the Rosicrucian teachings as a student and investigator of religion and philosophy and accepts most of the teachings for a time and then devotes the remainder of his life to the working out of a personal philosophy or personal form of religion that is not wholly Rosicrucian or necessarily antagonistic to it. There have been a number of great characters in the past who derived their early philosophical and religious, as well as scientific training, in the Rosicrucian fraternity and yet they evolved into specialists or unique workers in a distinct and separate field later in their lives and while they never became antagonistic to Rosicrucianism or unappreciative of its value, they were more concerned in the working out of a personal scheme of some kind than in working generally with the organization. Not any of these made any notable contribution to either religious or philosophical literature, nor any outstanding

contribution toward the advancement of civilization. They became individual leaders of individual cults or movements that for a time flourished in certain localities and then passed into almost complete oblivion. The fact that publishers or little groups of research workers have revived some of the ancient writings and teachings of these former cult leaders does not mean that we, as an evolved race of people, have suddenly discovered that these past leaders were great Masters and we should now adopt them as our present authorities. You know there are groups of students of all kinds throughout the world and some of these have adopted even the ancient teachings of the primitive sun worshippers as their present day code of living and thinking, and there are others who have adopted the long forgotten pagan teachings of various primitive tribes and there are even some who are trying today to make popular the long forgotten and wholly unworthy teachings of sex worshippers. Just because these modern groups or antiquarian types of minds have strange beliefs promulgated from ancient writings is no reason for anyone to suspect that these past writings or philosophies are especially applicable today or more highly valuable to us today than they were in ancient times.

Now in regard to Swedenborg, we wish to say that while he was a Rosicrucian student and derived much of his earthly knowledge from Rosicrucianism, he was undoubtedly of that ethereal type of mind that loves to speculate and ponder over the conditions of the future life rather than deal with the practical things of the life here on earth. While in such an attitude of mind he naturally separated himself from the Rosicrucians, who devoted most of their time to the solution of our worldly problems here through a scientific study of natural law rather than a speculative study of it. Swedenborg's speculations led him into ethereal worlds and hypothetical problems and unquestionably he entered that ecstatic state at times wherein his spiritual mind was filled with spiritual impressions which he interpreted in his magnificently aesthetic writings and postulations.

It is notable that Swedenborg never intended to establish a new church or new cult. He did like to gather around him those who believed as he believed or were inclined to spiritual excursions in the realm of Cosmic speculation and he loved to have such persons listen to his explanations. But he had no idea of making a new religion out of his writings and ideas and this came about wholly after his transition by the work of enthusiastic readers of his writings. Whether Swedenborg agreed with the Rosicrucian doctrines of reincarnation or not is immaterial, because many Rosicrucians today, who are enthusiastic in regard to every other point in the Rosicrucian teachings, do not accept—nor deny—the doctrines of rein-

carnation. They are awaiting more definite conviction of evidence and in the meantime leaving the doctrines aside as wholly unimportant in dealing with the scientific, practical points of the Rosicrucian teachings. This is the sane and rational attitude which we have always recommended to those who say that their only stumbling block in the Rosicrucian studies is the doctrines of reincarnation.

Therefore, the fact that one of these great mystics of the past did not agree with the doctrines of reincarnation does not prove that he was not a Rosicrucian student and enthusiast otherwise. And the fact that in the writings of such persons they have gone into speculative descriptions and spiritual arguments wholly unconnected with Rosicrucianism, or even differing from some of the Rosicrucian teachings, does not prove that they were not in sympathy with or wholly supporting the Rosicrucian ideals and general practices at other times in their lives.

Certainly we cannot recommend the popular writings published in the name of Swedenborg as helpful to a Rosicrucian student of today, but we can point to the fact that he was a student and his early illumination and early development of Cosmic Consciousness came about through his Rosicrucian studies and practices. And now let us consider the life of Jacob Boehme for a few minutes, because this is very important for many reasons, as you will realize.

Jacob Boehme's Books

The books of Jacob Boehme have been in reprinted editions in English and other languages for many years. Despite the fact that a number of persons are at the present time highly recommending these books and that one of our former members is very enthusiastic about them and thinks that they are of extreme benefit to our members, the fact of the matter is that the writings of Jacob Boehme have been of interest to mystical students for many years solely because these writings present a very peculiar point of view and present a slightly different aspect of some of the Christian principles. Devout Christians have never been able to wholly accept Jacob Boehme's writings and, in fact, the more orthodox the Christian the more sure he is to condemn Jacob Boehme's writings. The broad-minded, tolerant, universal mystics would likewise leave Jacob Boehme's writings alone because they tend to narrow the view-point of the thinker and tend to circumscribe the expansion and existence of Cosmic Consciousness in the human being rather than enlarge it. The student of philosophy and religion has likewise limited his reading and study of Jacob Boehme solely because his works are the expressions of purely personal opinion, unsup-

ported by the opinions of other mystics or philosophers and wholly unique and individualistic.

To Rosicrucians, Jacob Boehme is interesting because of the fact that as one living in a humble position in life with very limited education and opportunity to grow and expand, he found in his Rosicrucian contacts the Path that led him onward and upward in his own personal development, and the further fact that he is a living example of how mediocrity in the social and business world assist rather than deter in one's personal progress in life. We have often spoken of some of his books and recommended that our members take opportunity to draw from the library one of his books and read a portion of it in order to be familiar with Jacob Boehme's style and presentation of his very unique philosophical and religious ideas. Certainly we could not recommend the book to our members as a textbook or as a valuable guide or help in either the study of Rosicrucianism or in the development of one's personal psychic and spiritual nature.

The interesting fact about Boehme is that whereas his writings and his manuscripts afforded every opportunity for some individuals or groups of individuals to start a new religion and a new church in Boehme's name, as was done in the case of Swedenborg, up to the present day no such movement has been started, for each and every student of the work of Boehme has come to the unqualified conclusion that Boehme's writings serve no practical purpose and lead to no definite convictions and are so vague and ethereal in their arguments that they are of no real value to the person who is seeking spiritual or psychic development here in this life. There has not even developed among the Rosicrucians of Europe, who held Boehme very dear to their hearts because of his very pure life, the slightest attempt to form a circle to commemorate his work or to study it more analytically or to promote it in any form.

Now when we stop to think of how many cults and "isms" there are in the world today and how many of these have been formed and based upon the writings of ancient religious and philosophical exponents and especially of how many have been formed upon the basis of manuscripts and books written in the Middle Ages by mystics and philosophers, it is highly significant that there has never been a Boehme movement or group of any kind formed in any part of the world with the idea of making it nationally or internationally permanent. For anyone at this late day, therefore, to attempt to revive a study of Boehme's writings and to recommend them to students of mysticism or Rosicrucianism or anything else as a basis for a complete guide and system in life is rather strange and most certainly will not meet

with the endorsement of keen thinking and analytical students.

Therefore, we say in answer to many who have written to us in this regard that while we have had Boehme's writings and books in our library, and the Rosicrucian Order is perhaps more familiar with Boehme's philosophy than any other organization existing at the present time, we have never found it advisable nor even helpful to our members to do more than quote occasionally a paragraph or two from his work and we most certainly refrain from urging a complete study of his writings or an adoption of his philosophy because of its indefiniteness in one sense, and its extreme or fanatical presentation in another sense. Many of Boehme's conclusions would lead to the adoption of a fanatical position in life both religiously and socially and, of course, such a thing is to be avoided.

Mystics of the Past

Again I say, the mere fact that some of the great mystics of the past have been connected with the Rosicrucian Order, or at one time or another very enthusiastic students and supporters of Rosicrucianism, is no reason for our members of today to take up the personal writings of these past mystics and adopt them as a guide in life. If this were advisable and logical then to be consistent every Rosicrucian student should adopt as a guide in life the writings of all of these past mystics who have been connected with the Rosicrucian Order. And my, oh my, what a problem that would be! To be consistent such students would have to adopt the writings of Boehme, Swedenborg, Savonarola and a score of others and attempt to live them and apply them in every-day affairs. Now since the philosophies of these different mystics were often in opposition and contrary to each other, how could the student adopt all of them and live them? Most certainly the one who would follow Swedenborg would have extreme difficulty in following Savonarola. And if one is not going to adopt all of them how is one going to tell which of the past independent mystics who developed personal philosophies of their own is to be followed?

There is a tendency in human nature that was manifest in human beings long before the birth of Christianity and quite manifest today, and this tendency is for some person to study the teachings or practices of a certain school and then come to the conclusion that they have suddenly obtained all the knowledge that the school possesses and have received from some vague and indefinite

source additional knowledge that is even superior and greater in its value than that which they have received through their studies. Such persons are tempted to organize and found a philosophy and system of living of their own and one of their first logical steps after such a conclusion is to seek followers and attempt to persuade others to adopt the philosophy they have evolved. This explains the origin of all of the cults and many "isms" that are recorded in history numbering many thousands with many thousands of self-appointed leaders and many thousands of groups of followers. Only about one out of each thousand of such cults or "isms" has ever survived longer than a few years, and only about one out of five thousand has survived the life of the founder, and only about one out of ten thousand of these cults has come down to us at the present time.

Self-Appointed Leaders

We find among our people of today, not only in the Rosicrucian Order but in other mystical, metaphysical, philosophical, or religious organizations, the same human tendency for some ego to think that it has been illuminated beyond the wisdom of the teacher and it feels that it has some Divine revelation that has come to it through the decree of God, empowering it to organize and establish a new religion or new school of philosophy. The past history of the Rosicrucian Order shows that at least one hundred times since the Christian era one or more of its students in each decade has become deluded or misled by some idea that was born in the self-consciousness of the physical mind and has believed that he had a system of teaching or an outline of philosophy superior to Rosicrucianism and he has attempted to establish a movement or a cult of his own. The first thing that each of these self-appointed leaders has done has been to make an appeal to his brethren in the Rosicrucian organization, taking advantage of his contact with seekers and students to explain that he believed he had something that was superior and better and of greater value to them. In each and every case a certain number of Rosicrucian students have been misled by these arguments and have abandoned their practical, worthwhile Rosicrucian studies to take up the different or newer studies of the leader, only to find after a few years that their progress had come to a standstill and they were being led into a purely personal philosophy that had no universal basis and foundation and often no system of truth for its support.

REMEMBER TO PLAN FOR THE ROSICRUCIAN CONVENTION

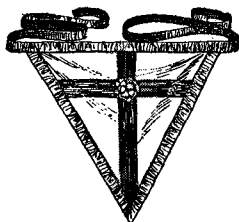
• JULY 16-22, 1933 •



Is Your Home Your Temple?

Four walls and a roof may make a structure. Yet a more subtle element is required to make that structure a home or temple. The most elaborate, religious edifice may lack the atmosphere or feeling of sacredness of a primitive stone altar nestled in a grove of trees and dedicated to simple and sincere worship. Environment is of our making, and may be changed as we desire it. Therefore, bring into your home such thoughts and actions as will make it **YOUR TEMPLE**. Arrange for a sacred spot, a sanctum with all the feeling the word implies, be it merely a nook or corner. Place in it these simple things which will materially aid in creating the **proper spirit**.

COMPLETE SANCTUM SET



Ritual Apron

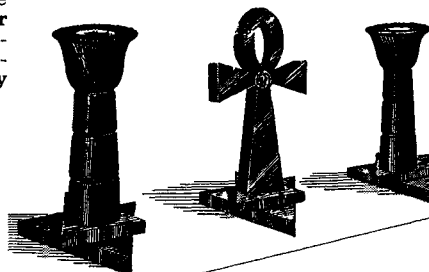


Long Burning
Cubes

These attractive, symbolical articles, because of a new extremely economical price, are now available to all Rosicrucian students. This sanctum set consists of candlesticks which are replicas of the columns of the Egyptian Temple, finished in mahogany. The Egyptian Cross or Crux Ansata with Red Rose, is finished to match the candlesticks. The incense is especially prepared for Rosicrucian students, and then there is the symbolical ritualistic apron, artistically made. These items separately amount to \$7.50. They are offered to you as a complete set for your home or sanctum for the low, reasonable price, postage paid, of only

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Rosicrucian
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Egyptian Candlesticks and Cross



The ROSICRUCIAN FORUM

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JUNE, 1933

No. 6

ASPIRATION

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"Nor is it right to follow the advice of people who say that the thoughts of men should not be too high for humanity, or thought of mortals too high for mortality; for man, so far as in him lies, should seek immortality and do all that is in his power to live in accordance with the highest part of his nature, as, although that part is insignificant in size, yet in power and honor it is far superior to all the rest."

—Aristotle—Ethics—X, 7.

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FOR MEMBERS ONLY

Greetings!



Dear Brothers and Sisters:

I have just gone through the pile of manuscript for this issue of the Forum Magazine and I am happy to note how many interesting subjects the Forum secretaries have brought together for your benefit.

So many letters received make the comment that they wish each issue of the Forum could be larger or that it could be issued more frequently. So far as I am personally concerned, I wish that I had nothing else to do but conduct a two hour Forum session every afternoon and have the entire proceedings published in a magazine of this kind every week. But this is impossible. My work is so divided between a number of desks and a number of subjects that I cannot give so much time to any one of them.

I often wonder how many lines of professional occupation there are where one man must meet the exigencies and demands of so many persons dealing with so many subjects and at the same time must serve in so many capacities in connection with the routine work of his occupation. There are some members, especially new ones unfamiliar with our work, who visualize the Emperor as coming to work at about ten-thirty each morning, shutting down his desk at twelve and lunching or resting until two, then giving perhaps two more hours to some executive instructions, closing the office at four and proceeding to spend the rest of the afternoon and evening in reading, resting, visiting friends, or basking in the sunlight amid the flowers of the California hills.

There are others who frankly state that they presume that more than fifty per cent of my day-time hours are spent in merely consulting with the heads of various departments and giving directions and occasionally instructing my secretary how to answer some letters. These persons attempt to compare the position of Emperor with that of a great corporation president who actually performs no routine work himself. They believe, and rightly so, that the Emperor should have much time for meditation, speculation, spiritual projection of his consciousness, making mental contacts with hundreds of the members, and in reading and research.

There are many others who say they presume the Emperor spends practically all of his day-time hours sitting at his desk answering his voluminous correspondence and they are surprised to think that I can answer half of the letters each day as received. Practically all of the members seem to think that the evening hours, the night-

time hours, the Saturday afternoon, Sunday, and holiday hours are spent by the Emperor with his family in his home or elsewhere in recreation and the pursuit of the ordinary interests and affairs of a normal human being.

Most of these, if not all these ideas and opinions, are erroneous. Many hours each day are spent at my desk answering correspondence but this work is interrupted by consultations with other department heads, with Forum sessions, with personal interviews, with the reading of parts of new books, the examination of manuscripts, the preparation of new lectures, with experiments in the laboratory, and with other important features of our work. Then the evening hours are devoted to further laboratory work and art work in the art room where new drawings, paintings, designs, and sketches are made for use in our literature and where the Emperor either makes a special painting or drawing of some kind or directs another artist in so doing. Radio features and special propaganda features are planned in the evening hours, contacts are made with members and treatments given from eleven o'clock in the evening until midnight. Special cases of serious nature are handled in the hours between two and three in the morning. Emergency calls of all kinds are handled at different hours of the day and in addition to all this, time has to be taken from sleep and rest to examine manuscripts, problems, and other special matters sent in by our members pleading for some help or advice.

You can plainly see, therefore, that there are few hours left out of the twenty-four in which the Emperor or any of the officers for that matter can devote to enlarged or extended sessions of the Forum.

I look upon the readers of the Forum as a body of our members which is very close to me spiritually, mentally, and in every other sense, for the articles published in this magazine help me to send many personal messages to them and the letters I receive indicate that the messages are properly understood and acted upon.

Many interesting additions are being made to our work by the Research and Editorial Departments, including the adoption of many of the terms and titles used by the ancient Rosicrucians, the introduction of new features, the improvement and refinement of our propaganda literature and the enlargement of our general activities.

With all good wishes for Peace Profound, I am

Fraternally,

H. SPENCER LEWIS, *Emperor.*

Miracles

Now that each one of you has said what you think about miracles and your experiences with them, let me express my understanding and the Rosicrucian point of view. I am going to offer first the opinion of one of our members who presents an idea that is well-expressed and is consistent with the Rosicrucian idea. This Brother lives in Montana and has been an enthusiastic student of our teachings for a long time and has reached a high degree of perfection in them. He says in his letter:

"I wish to explain a conviction that has been growing upon me since I started with the first lecture of the first Neophyte Grade. It is this: Not one of the prophets mentioned in the Old Testament nor Christ nor any of His Disciples, ever performed what was really a miracle. It is true that they did many wonderful things. They performed acts which to the uneducated minds of the time and to many of us appear to be miracles, or exceptions to natural law. But I believe they accomplished these things by the application of natural laws and by co-operating with natural laws rather than violating them. And I believe that the law back of all of these so-called miracles is the law of vibrations. Here is an example of what I mean. When Jesus changed water into wine He simply changed the water vibrations into wine vibrations. When He walked upon the water He changed the vibrations of water to those of some harder substance which would bear His weight. The same applies to all of His demonstrations of the various applications of this law. I am amazed sometimes at the possibilities associated, for instance, with the simple experiment of the toothpick floating on the glass of water. Do thought vibrations have the power of attraction and repulsion? If not, then how is the tooth pick moved? How are the drops of oil made to assemble and separate on the surface of a glass of water whenever I will them to do so, if not by the attraction and repulsion caused by my thought vibrations. Applying this idea to the universe, it is not unreasonable to believe that the whole law of gravitation is merely thought vibrations controlled by Cosmic mind. If I am wrong in these conclusions and ideas, I would be glad to have you correct me. I believe that the experiments with the candle flame, the toothpick, the glass of water, and the drop of oil are the most remarkable experiments for demonstrating the law of vibrations that has ever been given to students in any school or laboratory. Certainly we are enabled to deal with the most important laws of the universe in a simple way."

Now this letter that I have just read is filled with bright, scintillating ideas and suggestions.

Here is a thinking student who has carefully analyzed what he has been studying and it is quite evident by what he says that he has been very successful in the experiments and has made them demonstrate to him the laws he wanted to have explained and revealed. Let us analyze his letter and his statements and see what we can discover. I will, therefore, take each point and discuss it as follows:

Vibrations

What our Brother says in his letter that I have just read regarding vibrations is perfectly true. The only way in which water could be changed into wine or wine be changed into water is by changing the rates of vibrations of the electrons that composed the atoms and molecules. The only difference between wine and water is the differences in the rates of vibrations that give a distinctive nature to the atoms. The only difference between the atoms of glass and the diamond are the vibrations of these two elements. When water is sweetened with sugar the vibrations of the atoms of the water are changed. When water is soured or modified in any form there is merely a modification of the rates of vibrations. The difference between stone and the soft soil of the ground is a difference in the rates of vibrations. And the only difference between water and ice is a difference in vibrations which changes the softness of the water into the hard substance called ice. Water may be changed into other hard substances differing entirely from ice and of a nature that would support the weight of a human body by changing its rates of vibrations. The difference between an eye that is affected with some condition that makes it blind to light and an eye that receives and functions properly is a difference in the rates of vibrations of the physical elements composing the lense and other parts of the eye.

The difference between disease and health is a difference in the rates of vibrations of nerve and blood energy and a difference in the rates of vibrations that compose cells. By changing the vibrations of anything we change its appearance as well as its nature and we thereby change its service and functionings. I have seen things created by a control of the vibrations in space that have not yet formed themselves into matter. I have seen the invisible electronic vibrations so controlled that the electrons in space immediately began to form atoms and the atoms form molecules and the molecules so group themselves that immediately in open space a rose has been formed or a basketful of violets brought into manifestation and scattered throughout the room. Hundreds of our members have witnessed such demonstrations in our lodges and temples and many hundreds have performed such demonstrations in their own

homes or have seen such demonstrations. There are thousands of our members today who know that when one of the supreme officers is making a mental or psychic contact with them, or their home, or room, or sanctum, there is a preceding sense of burning incense or an odor of incense that is unmistakable. Thousands of our members recognize the coming of a contact by this delicate and increasing odor of delightful incense. This odor is produced by a changing of the rates of vibrations in the room and is easily done by one who is a master of the principles and who is burning incense in his own sanctum at the time he carries on the experiment. Time and space have absolutely no bearing upon the operation or manifestation of the law.

When Jesus appeared before His Disciples in a closed and locked room He merely changed the vibrations of the walls and doorways and changed the vibrations of His own physical body so that the various forms of matter might pass through each other without any interference. The X-ray and other rays of light and power can penetrate matter without any trouble because of their vibratory nature.

One of the modern miracles that reveals the ability of vibrations to penetrate matter was the demonstration made not long ago by taking a sensitive radio set into one of the newest of the concrete and steel vaults built many, many feet below the surface of New York City streets. In this huge vault with walls of great thickness and composed of steel and concrete that could not be penetrated by any other physical means, the vibrations of the radio waves passed through the walls without trouble and the radio set gave forth its responsive interpretation. A test was made under water and in various other deep places with the same results.

Few of us realize that we are dealing with the change of vibrations in many of our affairs every hour of our lives. The wife at home who is cooking is changing the vibrations of flour and water when she mixes them together to make a dough. When she adds shortening or baking powder she is starting another form of vibrations which are to modify the vibrations of the batter. When this mixture is put into the oven the vibrations are again changed and the raw, uncooked batter is changed into a cooked state. The bread, the biscuit, the cake represent changed vibrations. When the coffee is allowed to come together with the steam or water at the boiling point the vibrations of both the water and coffee are changed and a new product is brought about by the new vibrations. The same is true of tea. Meat is cooked, vegetables are cooked or prepared by changing their rate of vibrations. The moment we eat food and bring it in contact with the acid in the stomach preparatory to digestion and in con-

tact with the saliva in the mouth, we change the vibrations of the food, water, coffee, and tea. When we drink a glass of milk certain acids and alkalis enter into it and start changing the vibrations of milk into something else so that when it reaches the stomach and the intestines it is not milk but a new product that can be digested and from it the proper nourishment taken by the human body. A piece of paper upon which a letter is written and the piece of paper upon which the pages of our Forum Magazine is printed represent matter after its vibrations have been changed. In such paper are pieces of wood, mineral elements, some water, pulp or other matter, some hyposulphite of soda and other chemicals so mixed and blended that the vibrations of each have become changed and united into a new set of vibrations that manifest themselves as paper. By changing the vibrations of paper we could have a piece of wood again or some minerals or something else.

I remember as a young man interested in photography as a part of my art work, I often found myself without chemicals out in the country or on the farm some place and without any facilities for getting what I needed.

One of the things that I would often find missing was hyposulphite. On such occasions I would get together many of the old and yellow pages of antedated newspapers that were in the garret and soak them in a small tub of water and then squeeze out the water. I would set the tub of water out in the sun to evaporate, or boil it in order to evaporate it and gradually would find a sediment forming at the bottom of the tub or pan which would crystallize and I would have a mild form of hyposulphite, for hyposulphite is used in making paper. The crystals are hidden in the paper because their vibrations are slightly changed in the process of making paper, but by reversing the process and putting water into the paper again the rates of the invisible crystals are changed back to their proper form and once more the soda is available.

Now in regard to the experiments which our Brother praises so highly and to which we have often made many references, I want to say that it is strange that no other school of philosophy and practical mysticism has ever thought of giving the students the practical work to do that is contained in the Rosicrucian lessons. But it only goes to prove how thorough the Rosicrucian system has always been. There are millions of persons throughout the world who will positively deny that the human mind can affect anything external to the human body, or that it can influence things at a distance, even the distance of a few inches. There are scientists and scientific writers and editors, physicians, attorneys, philosophers, and students of all kinds who will deny that the mind's influence can move a drop of

water or the head of a pin. They will demand a demonstration and claim that no one has ever proved that such a thing is possible. Yet our members are given experiments to do that on the basis of the law revealed, which constitutes the most astonishing thing in the world.

If the mind of man can move a match floating on the glass of water and do it when he wants and as he wants, it is one of the most remarkable scientific achievements the world has ever discovered. I think thousands of our members have done this experiment and have thought little about it. When one of the great scientific laboratories of our industrial electrical world produced a huge bolt of artificial lightning some years ago, every scientific and non-scientific newspaper and magazine in the world commented on it. It was considered the greatest scientific achievement of the age. After all, all that man did in that case was to apply natural law. Nothing new was invented and nothing was made use of in order to produce that electric bolt. Astonishing as was man's achievement, however, in controlling and directing nature's forces it could not compare with the simple act of one of our members sitting down and concentrating on a glass of water before him and causing a drop of oil or a match floating on the water to obey his will.

Scientists have said that if it could be proved that there was any thought power radiating from the human mind which could move a pin or a drop of water, the millionth of an inch, then the whole history of natural law would have to be rewritten and the human mind considered from an entirely different view-point. But our members make these demonstrations and yet no scientist will accept them, no philosopher will teach them, and no great revelation is being made in our worldly affairs. Why? Because science itself has not made the test and demonstration and until it does so the testimony of thousands of sane and sensible persons is wholly ignored. Who is this Science who claims that only his test is adequate? It is not an individual, it is not one eminent worker in a laboratory no matter how great his reputation might be, but it is the group of worldwide workers in scientific laboratories. Until they all come together and make the experiment in front of one another and agree upon what was done and how it will not be considered a scientific demonstration. There is about as much possibility of the world's scientists coming together and sitting in little groups of four or five at little tables concentrating on a small glass of water containing a drop of oil or a tooth pick as there is of the world's rulers, kings, queens, dictators, and others coming together at one table and agreeing upon no more wars, no more armies, and no more battleships.

In the meantime, the individual who makes the

experiment becomes superior to the worldly science or the group of scientists because he has become convinced of a principle and he has become acquainted with a law and a fact that the others do not know and which they will never know because their prejudice and bias will not let them consider such a thing. Whenever I have spoken to a great scientist about floating a match on a glass of water and concentrating upon it, he has invariably said that he could not bring himself to test such a foolish and absurd principle. Because of his positive belief that it would not work he would not even think of testing it. He has frankly stated that I might just as well ask him to go to the edge of the roof of his house and step off into space with the belief that his body would float. He knows it will not! At least he is sure that his body will not float and, of course, it would not. But Jesus was sure His body would walk upon the water when He stepped upon it and because of His faith and knowledge He knew what to do.

The power that the human mind radiates is far greater than is shown in any test with a match on water or a floating drop of oil. The great problem there is to apply so little of the mind power that the whole glass does not explode. If we but knew how to properly direct or control the energy that is being radiated every moment of our lives by the thoughts we think and by the concentrated gaze of our eyes, we would be astonished with the possibilities. We would feel that we were walking about with the greatest explosive bomb that science has ever been able to create burning in our hands and ready to explode momentarily. It is fortunate for all of mankind that not everyone becomes familiar with this knowledge and it is more fortunate that the Cosmic does not see fit to let every foolish mind become acquainted with its laws and principles. But all vibrations in space are easily controlled by the vibrations of the mind. Everything that exists was once conceived of thought and became manifest in the physical world as the thought vibrations created all things. The study of vibrations is the most remarkable and most bewildering, as well as the most fascinating that man can enter into.

Here in our laboratory we have many unusual instruments which we have built and which demonstrate the vibrations of sound and of light and of animate and inanimate things.

An Interesting Visitor

From time to time I like to introduce to the Forum some of the visitors who come here to see us from all parts of the world, and who pay their respects to us and to our organization. Our registry book in the public museum here adjoining our buildings shows the signatures of prominent persons every month, and if I had the time

I would like to speak about all of them, but of course I do not have the time, and we do not have the space for such matter in our Forum Magazine.

However, I want to speak of an occasional one at least, and here today most of you met our good Brother, Dr. Karel Hujer, the astronomer of Czechoslovakia. Let me tell you what he said in his interview in my office and repeated later to Brother Batchelor and others whom he met. Dr. Hujer is from Prague, and is an eminent astronomer specializing in astronomical physics. He is a personal friend of Adrian Santi, the leader of the Rosicrucian work in parts of Europe, and she asked him to call on us and bring her kindest regards. As an eminent authority in his field of research he has lectured before many of the important universities of Europe, and was invited to come to America to visit and consult with the eminent astronomers at some of our prominent observatories, and he has been working with Dr. Millikan and others in research work here in North America for a few months. His specialized field enables him to delve deeply into the chemical nature of the composition of the planets, and into their physical characteristics, and of the stars also. This is a highly specialized subject and requires a brilliant mathematical mind, as well as a profound knowledge of astronomy. After working with Dr. Millikan for a while and working at the various California observatories, he called upon us as per the wishes of Sister Santi, going considerably out of his way and to a great expense in order to do so. From California he is going to Vancouver in order to sail for Japan, and then is going on to Russia, traveling on the trans-Siberian Railroad into Siberia where he will stop at Tomsk, in order to select the proper location and make the proper scientific reports to other observatories in anticipation of the coming to Siberia of many famous astronomers from all parts of the world for their observation of the next solar eclipse. He will go on to Russia and other countries and will finally reach his native country at the end of 1936. While in Vancouver, awaiting the departure of his steamer, he will be the guest of the Past Master of our Vancouver Lodge, Brother Merritt Gordon, and will visit that lodge and other interesting sights in that part of the world, for this is his first visit to the Pacific Coast.

Dr. Hujer has also spent considerable time in special research work in Mexico relating to the study of the ancient Toltec and Mayan carvings on their pyramids and temples revealing their knowledge of astronomy and a very ancient form of calendar. It is perhaps unnecessary to say that as a mystic he is intensely interested in the mystic teachings of these ancient peoples of the Yucatan, and other parts of Central America, and is naturally deeply interested in our studies. He re-

ported to us of the marvelous work being accomplished by Sister Santi, the only woman Master who has succeeded in holding a high office over several jurisdictions, and we were happy to hear about her wonderful headquarters established in a forty-room castle in Italy. Dr. Hujer was intensely interested in our museum, and told me that he was surprised and pleased to find that many of the exhibits in our various cases were as rare and costly and as valuable from every educational point as any that he had seen in the greatest museums of the world. He spoke particularly of the fine art work, the many paintings, and the magnificence of the Egyptian Temple.

We are always glad to have such members come to see us, and we hope that those members in Vancouver who will contact him will be pleased with this personal touch with a representative of such distant lands. Several years ago when my wife and I were in his country we were pleased to contact those who were associated with him, and we found them to be enthusiastic students, the average member placing an extremely high value upon every truth and every word contained in the Rosicrucian work. The scientific minds of Europe seemed to especially value the Rosicrucian teachings because of their fundamental truths and simple revelations of scientific principles so difficult to comprehend through the complex teachings of other universities or schools. Our North American members are rather spoiled in this regard and too often fail to appreciate or properly value that which is so easily obtained by them for most certainly the Western World is today offering the Rosicrucian teachings in the most convenient form of study that the human mind can devise, while those in foreign countries are still required to go to great expense and great time and inconvenience to hear even a single Rosicrucian lecture. Dr. Hujer was astonished to find that the members in this part of the world received a new lecture every week when in his part of the world one lecture a month is considered more than the average intellect can properly comprehend and digest. He smilingly said that everything we did in the Western World was done rapidly and that we even bolted our food and tried to hurry from place to place as though each day was the last day of life. How true that is. If we could only see ourselves as the old world masters see us we would realize that our great speed and haste is really leading us nowhere, and that we are making less progress and advancing less rapidly than those who move very slowly and cautiously.

We hope Dr. Hujer has a wonderfully successful trip, and he has promised to send us some photographs made of the great eclipse in Siberia at the time of the next great event.

Foreign Visitors

Yesterday one of the most charming little visitors dropped in unexpectedly even though it was Sunday and we might have been far away from the temple enjoying a little recreation and rest on the hillsides or mountain tops.

This little Sister bears the name of Vera Kasperovich. She is a member of the Supreme Grand Lodge of Russia and northern China, located in Harbin, China, and brought to us a letter of introduction from Grand Master I. A. Gridneff of Harbin. She will be here for the Convention and will represent the northern China and Russia jurisdictions as a delegate. The little Sister resembled the typical Russian women who are famed for their beautiful complexions and charming features and she has a radiant personality coupled with a very fascinating accent, for she speaks English fluently with that continental accent that is always interesting to Americans. She also speaks Russian which is her native tongue and the Chinese dialect most prevalent in the part of Northern China where she has lived for many years. By occupation she is a teacher in a Russian school and excellently educated and finds the Rosicrucian studies of great benefit to her. The Sister was greatly impressed with California scenery and we smiled when she said that upon her arrival in San Francisco which was the first big city she has ever seen, she felt as she walked along Market Street among the tall skyscrapers that they might fall on her any minute for she was accustomed to seeing buildings only three stories high. Another thing that impressed her was what she called the terrific noise of the large city with its trolley cars, bells, automobile horns, and the people talking so loudly on the street. She said she could hear their voices even in her hotel bedroom on the fourth floor. In China, street conversations are usually carried on very softly and in the evenings the streets are free of all annoying sounds. She was fascinated with the California countryside in her automobile trip from San Francisco to San Jose which was the first long ride in an automobile she had ever enjoyed. I am sure that our members will be delighted with the many interesting stories she will tell them between the sessions of the Convention regarding home life in northern China.

Another visitor to arrive here for the Convention is Brother Norman Deans who was the delegate last year from Australia and who will represent that country again at this Convention. Brother Deans is a charming musician and inventor of a musical instrument and he added much to the social features of the Convention with his unique music. He is an enthusiastic worker in the Australian jurisdiction and we are very glad to have him with us again.

I wish I could bring before each one of you the many visitors from other cities who come here merely to see the museum and temple and other buildings and stay with us for a few days, but the registry book in the museum will give you their names and addresses and we do not have time to take the long list and speak about them or have them speak about themselves at these Forum sessions.

Mystical Music

We have had a number of requests recently which substantiate the requests that have come to us in the many months and years past regarding mystical music and the demands on the part of our members for the issuance of copies of such music by our Supply Department. In answer to some of these questions, I wish to say that the AMORC has a number of very fine pieces of mystical music compiled in ancient days and in modern times by many wonderful musicians in the form of songs, chants, anthems, and tone poems for musical instruments. I am going to try to select the most interesting of these and the most diversified and put them into a small pamphlet, containing both the words and the music so that these Rosicrucian music books may be sold economically to all of our branches or to our members and used in the Lodges, Chapters, and private homes of our members. Just how quickly I will be able to gather these together and edit them and have the music rewritten for publication, I cannot tell, but it will probably be some time during this year. All of this Rosicrucian music contains many fascinating and instructive demonstrations of our principles in vowel sounds and musical tones.

Silver Shirts

Our mail has contained a great many letters lately accompanied with pamphlets and booklets dealing with a new movement called Silver Shirts. Over in Italy Mussolini has been very successful in bringing about a great deal of system, law, and order with his Black Shirt movement, and we have some other colored shirt movements in Europe that are more or less successful. While speaking on this subject how many of you have noticed that Mr. Hitler adopted the swastika cross as the symbolical emblem of his shirt movement? And now comes this American with a Silver Shirt movement. Regardless of what all these shirts are made of, or what their color may be, it seems to me that what the world needs today is salvation at the hands of those who will take off their shirts and go to work. If silver shirts make a greater degree of salvation, why not gold shirts? After a while these shirts will be so

valuable that those who possess them will not have to do any work at all. The interesting thing about this new plan of salvation for America is that the silver shirt movement is accompanied by a plan that smacks of commercial investment in the sale of shares of stock.

Another interesting thing is that the man who is issuing this call for silver shirt co-operation has issued some pamphlets in which he gives an outline of what is to occur in this great and glorious world during the years 1933 and 1934, and confidentially reveals the great secrets of what the Cosmic is planning to do in the way of regenerating human nature during this new cycle. A number of publishers of mystical literature have rushed into print recently with similar pamphlets saying that the Cosmic has just confidentially informed them of what is needed in the Western World and what will save it. It should be interesting to some of our members to notice one thing—that all of these new pamphlets containing an outline of the great changes to take place in the Western World are issued nearly a year after we issued our famous pamphlet known as “1932 and You” and followed by “You and 1933”. Both of those pamphlets have been in circulation for many months, and were issued and in circulation before these other organizations seemed to know that there was a new cycle being born. The pamphlet known as “1932 and You” has had a half million circulation in this Western World. It has been printed and reprinted not only by us but by newspapers and magazines. Banks, and industrial organizations have sent out thousands of copies of it to their customers, clients, and employees. Newspapers have run whole pages of the pamphlet in news and editorial columns. Never was there anything issued by the Rosicrucian Order that has had the publicity in the Western World as has had “1932 and You,” and “You and 1933”. Therefore, it seems strange that other small organizations should come forward now with a pamphlet of prophecies containing the very thing that we said in our booklets but claiming that the Cosmic has just confidentially revealed these things to them, and then trying to turn the whole plan into a money making thing. Our pamphlets were not connected with any selling of shares or stock, nor the promotion of any profit-making scheme of any kind. It was just helpful, instructive knowledge revealed freely to the world as it should be whenever the opportunity presents itself. What we did with that pamphlet is typical of what the Rosicrucians have done in many different periods in the past. Regardless of cost, time, or trouble it is our business to give to the world as much helpful knowledge in crucial times as it can use, and that is precisely what we have done, and we have already seen more than one-half of the predictions made in

“1932 and You” fulfilled up to the present time, and we are going to live to see the remainder fulfilled, but do not be tempted by any of the pamphlets dealing with these matters and brought out after our pamphlets were issued, and which attempt to interest you in financial investments.

The California Earthquake

I would like to open the Forum session this morning with a few words of appreciation to the many hundreds of members who sent us letters and cablegrams, postcards, and even telephone calls asking about the safety and welfare of our members in Southern California because of the recent earthquake there. I wish I could let all of those members in Southern California see the communications. This one I have in my hand is from our good Brother and archivist of the Rosicrucian Information Bureau in Cairo, Egypt. He sends this special letter air mail from Egypt solely to ask us to express his sympathy to the members living in California, and assure us that the members in Egypt have been concentrating and sending their prayers and good thoughts to the sufferers. Masters, Secretaries, and officers of many of our foreign branches have written very solicitously in this regard, and I want to thank all of them in behalf of the State of California and our members in this State for their kind thoughts.

The Cause of Earthquakes

Incidental to this correspondence expressing solicitude for the sufferers of California we find hundreds of questions relating to the cause of earthquakes. Many of our members want to know if we cannot give them some rational explanation that would tend to ease their minds about the problem of earthquakes because during recent years earthquakes have apparently occurred in all parts of the world, while in former years they seemed to be associated only with the Pacific Coast and a few other sections of the earth.

We regret to say that any complete explanation about earthquakes would take more space than we have in a whole year's issue of our Digest or Forum magazines. In fact, a volume could be written on this subject. We call our members' attention to an appendix dealing with this subject which appears in the rear part of the book entitled, “Lemuria, the Lost Continent of the Pacific.”

To ask what is the cause of earthquakes is equivalent to asking “what is the cause of disease?” We could answer the latter question by saying that all disease was caused by inharmony in

the spiritual, psychic, and physical nature of the body. That, however, would not contain the sort of answer that most people wish. We could answer the earthquake question in a similar way, by saying that all earthquakes are caused by Cosmic or physical changes taking place in and around the earth. To attempt to go into the various types of changes taking place, and the cause of those changes, would require a volume, or perhaps several of them. There are probably places on the face of the earth where earthquakes will never occur, and yet science is reluctant to make such a positive statement about any locality for evidently science is not sure. The idea that lightning and earthquakes will not affect the same place twice is absurd, but nevertheless earthquakes do not recur in precisely the same place very frequently. There are many types of earthquakes, and the majority of them are so mild that they cause no harm. The Pacific Coast is quite accustomed to so-called temblors, or mild quiverings and shakes every month of the year. The whole earth and all that exists on it, or in it, is a result of constant changes, and undoubtedly throughout the past history of the earth there have been earthquakes or cataclysmic changes that were more frightful in their destruction, and more marvelous in their constructive results than anything ever witnessed by those who are now living, or possibly within the experience of the oldest historians. It is not likely that such great changes will take place again for the continuous mild changes are carrying out a process of gradual evolution, rather than producing occasional cataclysmic changes. So-called sun spots may be a cause of earthquakes, or may be merely associated with the periods of certain earthquakes with a common cause for both. Warm weather or peculiar weather may not be the cause of earthquakes, but a secondary condition arising from some other cause, and merely incidental with earthquakes. Earthquakes are not always confined to areas near extinct or active volcanos, although volcanic formations below and above the earth are also responsible for changes that are like unto earthquakes.

The possibility of future earthquakes does not seem to deter or hold back the ambitions and activities of nations or groups of people who continue to build and rebuild their fallen cities in anticipation that there will be a long period of safe conditions before another earthquake can affect them. In each locality on the Pacific Coast where cities or towns have been wholly or partially destroyed by some earthquake in the past, the people have rebuilt their cities more beautifully and more expensively than ever. Great skyscrapers now tower in San Francisco to a height unheard of and undreamed of before the

earthquake occurred there that laid San Francisco flat in ashes. In all earthquake centers, such as parts of the Pacific Coast, parts of Japan, and other places in the world where earthquakes are most frequent there is an absolute lack of fear of them, and I do not know of a single place in the world where earthquakes are frequent that the populace has abandoned the building and rebuilding of its cities.

Most earthquakes are reported in the newspapers in an exaggerated form, and in most cases the damage is not as great as it appears to be from the newspaper accounts.

Lessons from Earthquakes

Many valuable lessons have been learned as a result of the earthquakes. One of the most surprising lessons learned through the earthquakes recently in Southern California is the fact that so many of the large buildings built by the State and not by private individuals or corporations were the first to fall into ruins. The people of Southern California consider this very significant. Some new schools, some old schools, and some very new hospitals and other public buildings built up upon state approval or state appropriations, and under state supervision, appeared to be the first to give way and give way more completely than other buildings. One may easily speculate on this point, and wonder whether the cry that has been raised that there is too much graft in the building of some public buildings has any connection with what occurred during this earthquake, or whether it is due to the fact that such public buildings were larger and therefore more easily affected by the earthquake.

Certainly one is impressed with the fact as one drives through the affected area that those buildings with a veneer of brick for an exterior or whose walls are made only of brick are the least substantial and the brick walls crumble or fall over in large sections leaving the interior of the house open to public view, or partially in ruin. Most of the lives lost in the recent earthquake resulted from the falling of chimneys, or the falling of fancy cornices, roofs of buildings, great clocks, or advertising devices attached to the outside of buildings, or canopies extended far out over the sidewalk—all of this sort of attachments tumbled over to the street often crushing automobiles filled with passengers and killing many pedestrians. Persons rushed from their homes the moment they heard the rumbling of the earth, and the cracking of the plaster, and were killed outside of their very doors while the inside of the house remained safe. Remaining indoors and standing in an ordinary doorway with its arch woodwork over one's head is a safe place to re-

main when an earthquake begins to rock a house, but so many persons become frantic and run from room to room and out into the street that many accidents are likely to occur which could have been avoided. In every city today there are thousands of huge electric signs and advertising devices attached to buildings that appear to be safe merely because no undue strain is placed upon them, but a great windstorm, hailstorm, or mild earthquake will throw these things to the street, and cause great injury. There should be local regulations against the erection of such devices, and such forms of fancy decorations, canopies, and cornices in every modern city.

Our Members Safe

We had a survey made immediately after the earthquake in Southern California, and found that only one of our members apparently lost his home, and none of our members lost his life. When the survey was made the investigators were astonished at the fact that while so many thousands of persons suffered physically, mentally, financially, or otherwise, and lost their homes, the many hundreds of Rosicrucians in that section seemed to be the most fortunate. I am not offering any explanation for this knowledge, nor attempting to speculate or evolve any theory regarding it. The fact remains, and each one of us can take from it any lesson or inspiration we choose. Of course all had to abandon their homes temporarily and live out in the open, for gas pipes were broken, and all gas supply had to be discontinued, as well as all electric service, and even the sewers were not in proper working order. Food became scarce, epidemics of disease threatened, and everyone was in want and need for something. I am happy to say that much help was sent to our Southern California members by the members of America who donated or gave freely whatever they could to the various relief organizations, or directly to those whom they knew were in need.

I hope that I have answered now all of the questions asked by our members in regard to this earthquake, and I hope also that I have given some ideas that will relieve the minds of those who worry and feel that earthquakes are to be expected at almost any time, anywhere, and that there is no escape from them or the disastrous results of possible injury. A well-constructed frame house, or one constructed of frame and stucco, or part concrete and frame appears to be the safest for a residence. It was fortunate that the California earthquake occurred just after school hours or there would have been a very terrific loss of life in the schools that were completely wrecked. Very few persons who lived in

private residences of good construction and who stayed indoors suffered anything more than the shock to their nervous system.

Is This Rosicrucianism?

Some of our members have called our attention to articles which have recently appeared in a small magazine published in America and which claims to deal with Rosicrucian subjects. It is issued by a printing organization in Southern California and is really promoting more fanatical forms of spiritual belief in the extreme mysteries of superstition than any other magazine that claims to deal with sane and sensible subjects. If it is true that this magazine is representing the mysticism of Christianity, as it claims, then we must agree that Christianity is rapidly returning to the superstitions of paganism. We know, however, that through the Christian churches where mysticism is being given a new and higher emphasis true Christian mysticism is presented as a spiritual and esoteric interpretation of the higher principles of God's kingdom. Most certainly the beautiful Christian mysticism presented by the late Rev. Robert Norwood in New York, which attracted the attention of hundreds of thousands of intelligent persons, is of an entirely different class from the spiritual superstitions and ignorant beliefs presented in the magazine to which I refer.

We would not comment about this magazine and its ancient and long-rejected ideas were it not for the fact that it pretends to present Rosicrucian ideas in these matters. I therefore take the April issue of this magazine and turn to Page 180 where the authorities back of the magazine are answering very definite questions regarding the Rosicrucian view-point of Christian mysticism. Here we find such questions and answers as this:

"Question: Do angels have tongues of flame emanating from their foreheads? Answer: Yes, many of them belonging to certain Hierarchies, and all those belonging to the Eloistic ministry have tongues of flame. Garments and appearances correspond to intelligence. Some of the most intelligent have garments that blaze as with a flame, others have robes that glisten as with light. The less intelligent have garments that are white without the effulgence, and the still less developed have sheaths of various colors with no flame emanating from their foreheads."

Is this Rosicrucianism? Is this a form of the newer and modern interpretation of Christian mysticism? Or is it a return to all of the ancient pagan beliefs which found their way into the early Christian practices and long since abandoned? Is it any wonder that newspaper editors and writers, research workers, and other sane and sensible persons attempting to investigate Rosi-

crucianism and accidentally finding such a magazine as this in the libraries or elsewhere become imbued with the idea that Rosicrucianism must be one of the most fanatical forms of ancient beliefs, without rational thinking or even common sense as its foundation.

On the same page another disciple of this sort of mystery teaching expresses the idea that "by talking to departed spirits we only strengthen their desires for material things and thereby prolong their stay on the lower levels of the desire world." The editor of the magazine tells the disciple that this sort of understanding is perfectly correct. Can you imagine any Rosicrucian student or adept who presents himself as an authority in Rosicrucian principles admitting that by "talking to the departed spirits we strengthen their desires for material things"! Since when do the souls of men and women which have ascended into some sublime and ineffable spiritual state have desires for material things? The word *material* is used in contradistinction to *spiritual*. It means precisely what the average person would think it means; namely, things of the earthly, material, physical world. To promote the idea, therefore, or to indorse the thought that souls living in a spiritual world desire things from the earthly physical world is so inconsistent, so supremely absurd that we wonder how anyone can accept such thoughts in the name of Rosicrucianism or even common sense. For what purpose would God establish a spiritual kingdom and give to our consciousness the desire to attain it if our minds are to be fraught with desires in that spiritual kingdom for the material things of this earth? Have we not been taught from the inner consciousness and the Divine Self to feel that entering the spiritual kingdom brings complete freedom from not only the desires for material things but from any concept of their least value? In fact, do we not naturally feel that the spiritual kingdom and its blessings, whatever they may be, are so superior, so magnificent, greater, and better than anything of this earth, that we look forward to that spiritual life because we feel assured that we will not have to contact the corruptible mortal things of this life? If we are going to carry with us our concept and appreciation of material things and any form of realization of their false value and usefulness and have any desire for a continuance of them, then the spiritual kingdom is not going to be what God and Jesus and the Great Avatars have taught us; in fact, we lose all incentive to want to enter that kingdom.

Again I say, is this Rosicrucianism? If anybody could convince me that such thoughts were truly of the Rosicrucian foundation, then I would abandon all Rosicrucian studies immediately.

A Good Book

One of our members living in New Jersey has recently called my attention to a very interesting fact about a book that we have long recommended. He said that shortly after he joined AMORC he purchased and read a copy of the book called, *A Dweller on Two Planets* because we recommend it to new members or persons who are about to become new members and have done so for years. He said that after his first reading of it he could not see where it was of any real value to a Rosicrucian seeker or Rosicrucian student but he says that now that four years have passed he was tempted to read it again. He says in his letter, "I have re-read nearly all of it, and I want to go on record as saying that there is a remarkable difference in my comprehension of this book—a difference between my first and second readings. Many passages, many statements, and many parts of the book are now as plain as the nose on my face, while I couldn't, before, make head nor tail of them. I am going to put the book away after finishing it this time and place it where I can find it four years hence when I will have travelled considerably further along the Rosicrucian path. I believe that more marvelous revelations will come to me through that third reading."

Now this should give all of us a clue to something to say to those of our members who love to read books and say they find it difficult to find new and interesting ones. Let them go back and read for a second or third time this book called *A Dweller on Two Planets*. In the light of their teachings and development and progress they will be able to discriminate between fiction and fact, allegory and symbolism. They will also be able to read between the lines and therein find a new story that they did not find the first time. The book really can be read a number of times with increasing interest and value.

Another Interesting Book

I hope that a few of our critical members in various parts of the country who have said in the past that all we seem to do is to heartily recommend our own books merely for the sake of selling them, and ignore any of the other good books on the market, will go back over our recent records and, in fact, over our records and magazines for ten years and see how many books we have recommended in the past which were not sold by us and with which we had not the slightest connection. I have heard many comments from persons who have bought or borrowed the books recommended in our Forum magazine recently and they say that this service of mentioning certain books and thereby helping them to choose

for reading such books as are worth-while and avoiding those which are not, is greatly appreciated.

Now I want to recommend another book that is very old and can be easily gotten in even the smallest of public libraries. I am even going to recommend it to those who probably read it ten or fifteen years ago or even more. I remember reading it when I was a young man, or so it seems to me, for generally I feel as though I had lived several hundred years and something that happened twenty-five years ago seems as though it happened long before that. However, I am digressing. The book I am referring to is by Edward Bellamy (often pronounced Bel-lahmy) and is entitled *Looking Backward*. The story is of one who goes to sleep or out of consciousness and through a catastrophe or accident is forced to remain in this state and separated from the world for a good many years and who is finally awakened in the year 2000. From then on the story tells what the awakened one discovered as normal and natural in this country in the year 2000. It is filled with the most astonishing and surprising predictions, many of which were considered as gross impossibilities and the wildest kind of imagination when the book was first published. Reading it now we will see that the things described as existing in the year 2000 are already revealing themselves and many of them are in common usage today but were unheard of at the time the book was written. Many of the things are yet to be fulfilled. But there is no question about them being fulfilled for in experimental laboratories the problems connected with them have already been solved and we are all on the verge of giving great help to humanity by the adoption of the ideas contained in the book.

But aside from the many remarkable things about the advancement of man and his interests, is the fact that there is much mysticism in the book and especially is the doctrine of reincarnation brought out very clearly in the lives of one of the characters in the book. Now if you have not read this book in recent years it will pay you to re-read it. As stated above, the book can be found in almost any library and will probably be found in a well-worn condition. But it should be read now by many of our members with a careful study of the mysticism that is contained between the lines. At any rate you will enjoy reading the book and will improve yourself greatly through the reading.

"The Coming Revolution"

Now let us smile a while and be cheerful for a few moments while I comment in a more or less light manner upon a predicament that I created

for myself when I wrote an article for the *Digest* entitled "The Coming Revolution".

I thought that in writing that article I was going to give a hint or two to the thinking persons of the world in regard to some ideas that the Rosicrucians had always held in mind. I had no idea that I was going to start a small sized revolution for myself yet that is precisely what I did. I have had hundreds of letters come to me asking me to carry out my ideas a little further and I have had a great many letters asking me to work out the whole plan in detail. Now if all of you will recall that article for a moment or two, you will remember that I merely touched upon some high lights and especially spoke of the possibility of a plan whereby the use of money could be done away with and everyone rewarded for his services on the basis of the giving and exchanging of "units of labor" which could be symbolized by small pieces of script of some kind. I never had any definite idea as to how this could be worked out because it is something that would have to be worked out in detail at the time the system is put into use. Any details that might be worked out today for the carrying out of such a plan would be absolutely useless at any time in the future when the plan might be put into operation. For instance, I do not believe that the plan could be put into operation during the next one hundred years and most certainly not before another fifty years had passed. By some great Cosmic changes or evolutionary changes directed by the Cosmic, such a plan might be brought about in twenty or thirty years but it is very doubtful. But let us say that the plan could be carried out thirty years from now. Would any of the details for that plan as worked out now be of any service in the future? In thirty years the whole labor system might change and many other problems of life might enter into the picture that would change the picture completely. The time for working out the details of such a scheme is just when the scheme or plan is to be adopted. Therefore, all such questions coming to me as to what the farmer would do with his script and what the laboring man would do on a Saturday night with a few pieces of script that he couldn't sell, and what the drinking man would do who wanted booze, and what the fellow would do who wanted to save up all of his script to give to some friend or sweetheart, are questions that are unimportant in the first place and secondly impossible to answer at the present time. As for the questions pertaining to what would happen with those who were too old to be employed and who would, therefore, receive no labor units of script, I cannot answer because no details in this regard have been worked out. Certainly such a fair, just and equitable system as I hinted at would not

eliminate those who are too old to work and would not leave those past fifty years of age starving on the streets.

So I wish to get away from this revolution that I started and protest against being drawn into it in any form. I merely intended to hint at what the possibilities are and I want to assure everyone that I am not of the type of mind, such as an economist or master financier, to work out the details of such a plan. Many of the things hinted at in the pamphlets *1932 and You* and *You and 1933* are being carried out and each week and each month sees more of those predictions being fulfilled. Whether I shall live long enough to see money actually done away with or whether any of you shall live to see it happen is something that I am not prepared to discuss. I do not want anyone to think that either I or the Rosicrucian Order is prepared to submit a great plan to our country or to the world to do away with the economic evils. Such changes as are necessary will come about gradually and through evolutionary progress made in that direction and not through any cut and dried plan conceived by one man and promulgated by one group of persons or any one organization. That would make a revolution and we as Rosicrucians do not want to be the organizers of a revolution of any kind.

In Harmony With the Cosmic

After listening to the many things that each of you have to say about living in harmony with the Cosmic and working in harmony with it, let me tell you now why I brought up the subject for discussion. You have said your say and expressed your thoughts so perhaps you will be interested in a different angle of the entire matter. This whole subject was started by a letter I received from one of our members in Los Angeles who incidentally says that she often writes me letters with questions in them and then burns them rather than bother us with so many letters and then later she finds her questions answered in the *Digest* or *Forum* magazines. This time, however, she sent her letter and we are very glad she did because I can see her standing now right in front of us here in our Forum listening to all we have said about living in harmony with the Cosmic and then with her finger shaking at us she very pointedly asks, "And how are we to know what constitutes being in harmony with the Cosmic?"

Now that question puts us all right back into our seats and threatens to close up the whole discussion. It certainly is a staggering point that she has raised.

But this is not answering her question and I feel sure that there are many in this Forum today that just wish you could get behind a misty cloud

and slip out of this room before anyone calls upon you to make a comment. But I want to tell you what I think about the matter and maybe we can come to some understanding. It is well enough to constantly refer to Cosmic standards, Cosmic principles, and Cosmic laws and then to add we should live in harmony with the Cosmic, but when we read through the mass of so-called metaphysical, occult, New Thought, Theosophical, Rosicrucian, spiritualistic, Oxford, Pelleyistic, and other literature, we are very apt to rise up in the small mountain of printed matter in which we have buried ourselves and stick our heads out of the top as rising from beneath six feet of snow, and look about and say, "What's it all about?" If we are to believe one tenth of what we read we are sure to come to the conclusion that either the Cosmic changes its laws, its standards, and its principles every time it gives a revelation to some great teacher or authority, or it is just naturally vacillating like human nature and is no more possible of being consistently followed with any definite aim and intention than we could follow by rowboat a floating log on the high seas during a storm.

From some letters I receive occasionally and especially from new members who contact our organization through our literature or advertisements, and then feel quite happy over the fact that they have contacted something they have been seeking for all their lives and are now safely sheltered within the first chamber of the temple, one of the great laws of the Cosmic is to reveal its great truths and principles to an occasional master mind so that he may redeem the world or a portion of it according to his ability to get around and contact people. Yet he must never write a book containing any of these teachings, he must never give a public lecture on any of the Cosmic subjects in which he reveals that he has been inspired by them, he must never admit that he knows anything of them, and thereby identify himself as a member of such an organization of sages, and he must never announce in any public way where he can be found, for that would constitute advertising of some kind, and he must never allow anyone to give him five cents to pay his carfare even though he must travel all over the country, nor must anyone send him any money to pay for postage stamps, although to carry out his mission he must buy stamps in enormous quantities, and he must never be found to have more than one thread-worn suit of clothes or more than one pair of dilapidated shoes, or have any better place to live in and sleep in than a mere bunk chiseled out of the side of a cave. And if he looks robust enough to indicate that he has more than one meal in a week he loses prestige as a great sage and prophet.

Then, according to others, another Cosmic principle is that whatever you have received from the Cosmic you must immediately give away to someone else whether they want it or not and whether they are qualified for it or not. You must simply get up on the roof top and shout it to everyone. Or you must condense it into small powders and slip around to restaurants and candy shops and put the powder into the water people are drinking so that they will take this great draught of immortal knowledge unconsciously. You must arrest their attention and command them to change their ways of living and follow you. You must yield to every challenge to demonstrate your knowledge of the laws. You must be ready to go to anyone's home where eight or ten are gathered in the darkness of the room and produce spirits and ghosts. You must be able to tell anyone's past, present, and future. You must be able instantly to produce lost pocket books, deeds, and wayward sweethearts and husbands. You must be able to show how the great Masters changed water into wine. You must heal the sick continuously day and night with no thought of your own health or fatigue or even of your personal needs. You must just be a slave to every curiosity seeker, every doubter, every skeptic and every self-appointed investigator. Otherwise you are a pretender, an imposter, and everything that some think you are.

According to still others the Cosmic laws are very personal, very biased, very easily swayed or influenced and very easily invoked. Such persons think that the Cosmic has no definite plan of any kind for any time or anybody. It is like an unthinking, great ruler such as Nero, lounging around all day and night in the utmost ease and comfort probably bored to death at the monotony of life but ready at any moment to do anything that may be requested of it in order that the petitioner may be silenced quickly and gotten out of the way. If someone asks the Cosmic to destroy a certain city because its politics are not as someone wants them, the Cosmic simply waves its hand and destroys that city unless someone else in the meantime rises and makes pleas that the city be saved. It will grant a great fortune to a lazy, inconsequential non-producer who is living like a parasite and at the same time take every necessary blessing away from those who are toiling and laboring diligently to maintain a humble life. It is just as often wilfully destructive as it is occasionally beneficent. It does not know how to do anything until some initiate of a *certain school* of thought outlines a brilliant idea and suggests it to the Cosmic in a commanding way. The more commanding the suggestion is worded and uttered, the more frightened the Cosmic becomes into performing the idea.

Then according to some others—most certainly a very small minority of the world's population—the Cosmic is a grand and noble set of laws operated by some supreme intelligence that has a very definite plan in mind and has had such a plan since the universe was created and will adhere strictly to this plan to the end of time regardless of the improper petitions and desires of anybody, including even a Rosicrucian. To these people the Cosmic is beneficent always. It is loving, merciful, and just, and it is of the consciousness of God and the mind and heart of the Creator of all things. It knows what is best, for it has the knowledge and wisdom beyond human comprehension. It understands what human beings cannot understand for it knows not only both sides of every argument and both sides of every situation, but it knows the beginning of such conditions and the ultimate end of them, and it knows the motives back of every human problem, every human act, every human thought. It is working for the ultimate good of the majority and cannot alter its ways and means for the sake of the minority. Those who co-operate with it will be carried along with the tide of its operations to success and happiness as a canoe is carried by the tides of the water down stream. Those who buck against Cosmic conditions are fighting a futile battle against the tides.

We may never be able to explain completely or even briefly with any great definiteness just what the Cosmic scheme is so far as all human beings and all conditions of life are concerned. But we do know that the Cosmic actions are essentially constructive even when there seems to be an apparent period of destruction. We know that it tears down only for the sake of building up. We know that it destroys nothing that is good and useful and eliminates nothing that can still serve some purpose or serve a better purpose without being eliminated. We know that it loves and rewards honesty, tolerance, fair dealing, the expression of sympathy and kindness, the doing of unselfish acts, and the putting into practice of universal love. We know it gives its support to those who wholeheartedly seek to discover its laws and principles for the purpose of harmonizing with them and helping others to do so. We know that it has no restrictions upon how the seeker for Cosmic knowledge may start out to find that knowledge nor how the teacher of its laws and principles gives his knowledge to those who are seeking for it. We know that it rejoices when one who is working with it is lifted out of the commonplace in life to a higher and better position where he is more happy, more prosperous, and more contented, if as a result of that better situation he is enabled to give more time and more service to the work of helping others. We know

that the Cosmic rejoices when humans are happy and blessed with all of the beneficent things of the universe and especially so if by these blessings and the use of them a human being sets an example to others and exemplifies the inevitable results of working in harmony with the Cosmic. We know that the Cosmic does not demand a weak body, a lack of food, a lack of shelter, and a lack of actual necessities in order that an individual may exemplify the Cosmic laws and principles. We know that it does not require humiliation on the part of its students and workers but merely that spirit of humbleness which is not degradation of the self but a continual expression of appreciation while enjoying the rich rewards of Cosmic blessings.

Asking the Cosmic for Help

The Sister who wrote the letter asked one or two other pointed questions such as these: "How are we to know what to visualize and concentrate upon that will be in harmony with the Cosmic plans for us? Are we to follow our own inclinations and visualize that which we desire regardless of whether it may be in keeping with Cosmic plans? Suppose that the Cosmic does not approve of what we seek. Are we justified in planning and concentrating nevertheless?"

According to some schools of thought man can create anything he desires by willing it. According to other so-called Cosmic representatives all man has to do is to mentally create what he wants without restrictions, reservations, or considerations, and the creative power in man will turn his ideas into material form and produce the things he wants without question and without great delay. I sometimes wonder why we human beings cannot look at such matters as logically and reasonably as we look at many of our other social, political, and civic affairs. I often think of the absurd and inconsistent conditions that existed among spiritually minded persons and especially among those of the Christian denominations during the years of the great World War. It is not only absolutely true that all the nations involved in the war were essentially Christian nations or under the leadership of Christian rulers with none of the pagan nations involved at all, but these Christian nations seemed to set aside all of their previous concepts of a universal God and a "sole God" and in all essential points set up individual Gods for their adoration and worship. Even among the allied armies there was no appeal to one God to protect all of the allies and bring them to victory, for in each of the allied nations there were prayers uttered every Sunday from the pulpits and many times throughout the week petitioning the God of their concept to bring

victory to the United States or to Great Britain or to France or one of the other members of the allied peoples.

On the other hand, among the enemy nations, as they were called, we found the same situation. In Germany the prayers were offered to a God that was petitioned to listen only to the German pleas and to grant victory to Germany regardless of the pleas and prayers of other nations. In Austria the same situation existed and also with other countries. Throughout the world on any Sunday night of that war period clergymen of all denominations were praying to their God to bring victory to *their* nation. What a multiplicity of Gods must have existed in the concepts of these leaders of spiritual wisdom! Most certainly they could not have thought logically and reasonably or they would have realized that God could not have granted the requests of any one nation as a direct answer to their particular prayers without violating all of His promises to the other nations for He has promised to listen to the prayers of all peoples—even the pagans! But God has certain reservations and so has the Cosmic. God will listen to the prayers of each individual and welcome these prayers as an occasion of holy communion when our souls speak to God and tell Him of the things that lie closest to our hearts. But, while God has promised to listen and has proved through all the ages that He does listen, He never made any promises that *whatever* we asked would be fulfilled merely because we asked it.

The Cosmic is in the same situation for it is the Holy Assembly or impartial Administrators of God's will. I think this is the most beautiful expression of what the Cosmic is that is possible for the human mind to picture. But this great assembly of divine workers or divine principles administering the laws of God adheres strictly to the principles of universal love, universal harmony, universal justice.

All we can ask in our prayers and in our petitions to the Cosmic or in our periods of concentration and visualization is that the things we desire and the things we are concentrating upon or the things that we picture to ourselves in our mental visualizations be granted to us if it coincides with the plans of the Cosmic and the will of God. We cannot tell when the most simple and needful thing for which we pray is really being withheld from us by the will of God or denied to us by the Cosmic. We cannot tell when the Cosmic may have knowledge about things pertaining to our life that warrants it in believing that the things we ask for should not be granted to us. We cannot know what the Cosmic knows in regard to our future or even our present, so we cannot word our petitions and

form our desires in accordance with them except along the lines of very broad principles. We can be sure that the Cosmic wants us to co-operate with it—and yet even here we find that occasionally the Cosmic selects one of us to be the instrument of some activity in behalf of the darker forces of life in order to arouse our proper antipathy toward evil and increase our determination to dispel darkness by the spreading of light. We can feel sure that the Cosmic wants us to proceed along constructive lines in everything we do—and yet we know that occasionally the Cosmic selects some person to do some destructive act in order that our understanding of the reaction of evil may be impressed with a more potent reason or a more convincing demonstration.

We can be sure that the Cosmic wants us to be unselfish in our desires—yet there are many instances and occasions in which it is clearly revealed that the Cosmic has approved of a certain degree of selfishness in the lives of human beings in order that they may attain a position of power or a position of influence and either use it properly and thereby reveal a lesson, or use it improperly and thereby teach what inevitably follows a violation of Cosmic law. We can be sure that the Cosmic wants each of us to contribute to the happiness of others rather than thinking of our own happiness, but the Cosmic knows—as each one of us will learn in time—that we can assist in making others happy by becoming happy ourselves rather than through suffering for the lack of things while attempting to teach the virtue and goodness of the abundant life. The Cosmic knows that happiness attracts happiness and creates more happiness. The Cosmic knows that the contented, the successful, the prosperous individual is a continuous inspiration to others who seek to improve their position in life. The Cosmic knows that when one can be successful in using universal principles to bring the blessings of life to his immediate usefulness, the individual thereby becomes either a potent power for the promulgation of Cosmic beneficencies, or a living example of what happens when personal power and affluence are misused. On the other hand, the Cosmic also knows the potent power of suffering, anxious, and humble spirits. It knows what unique lessons may be learned through years of want and privation. It knows that some are urged and forced into action by the increasing pressure of necessity. It knows that man's creative ability and his inventive genius are quickened and made active by denying him the things he desires and forcing him to seek ways and means of producing them.

All these things the Cosmic knows and we know. We should have them all in mind when we concentrate and visualize in petitioning the

Cosmic or praying to God for the things we desire. Very often a lack of something which seems to constitute the great cross we have to carry through life is really one of the greatest blessings the Cosmic has given to us, if we only knew what the Cosmic knows. If we learn to accept what we have with graciousness and contentment and seek, ever, to make the utmost of it we will find that we are living in harmony with the Cosmic even when what we have is little, but most certainly so when what we have is more than a little.

The Cosmic works *slowly* if we measure time by the human concept, and it works *definitely* and with great wisdom. If we could but see our lives as from a mountaintop, looking down upon ourselves impersonally with the wisdom of a saint and the knowledge of God, we might plainly see that our present situation in life, whatever it may be, and our present lot in the scheme of things, is to our own best advantage and interest. We can never learn this, however, until we learn to accept what we have in contentment, free from any desire for betterment, with a graciousness that includes appreciation for what we have and at the same time a sincere agreement to abide by the will of God in all things. It is only when we measure our lives individually, not by the standard of the more fortunate, not by the ideals of some persons who appear to be in possession of better things, but by the true standard of universal blessings, that we can really appreciate what we have and find the key to contentment and happiness. When we think of those in the world who are without sight or without limb, we cannot help but realize that we are richly blessed if we possess these things. If we have good health or fair health and compare this with the millions who are suffering at this very hour and every hour of the day and night, we will discover that after all we have certain magnificent Cosmic benedictions. If we compare our opportunities with the opportunities that surround multitudes who live in distant lands we will see that the Cosmic has shown us favor in placing us where we are. We must really take measure of ourselves from the Cosmic and universal point of view before we can determine whether we are justified in asking for additions to our blessings, or whether we should fall upon our knees in a prayer of thanks and thereby unlock the first door to the portal of newer and better things. For appreciation and sincere evaluation of what we have is the key to the *first portal*, and until man learns this great lesson he will find it difficult to unlock the doors of the Cosmic, even though he hammers and battles at them with the most commanding affirmations and the most vociferous of appeals.

Miracles of Attunement

I have listened to what each one of you has had to say regarding the benefits that come from psychic attunement, Cosmic attunement, and general spiritual attunement. Now let me read to you a letter that presents another form of benefit that came from attunement and you will see that real miracles are possible at times through such attunement.

Here is a letter from one of our Brothers in Oregon in which he says:

"I was not educated to be able to read to any great extent. The conditions surrounding the early part of my life made such education impossible and when I was old enough to work out my own career I was forced to go into employment and hard work in a part of the country where any form of education was almost impossible. I have worked so hard and for such long hours throughout my life that I have never had an opportunity to learn how to read and understand what I read. All my correspondence has to be carried on by my wife and for the past twenty-five years my wife has done all of my reading for me and has even had to interpret much to me. My friends thought that my inability to read was due to poor eyesight. About four months ago after becoming deeply interested in some of the experiments of our mutual studies in AMORC my wife and I made certain pledges of loyalty, devotion, and appreciation. I made a sincere plea to God and the Cosmic that if it would help me to read and understand the great truths I would attune myself with the great Cosmic principles and labor in behalf of mankind. About ten days after making this plea my wife handed me one of the lectures and asked me to try to read it. She did not know anything about the plea I had made to the Cosmic and I naturally stated to her that it would be impossible to read it. But to give God and the Cosmic an opportunity to assist me I sat down and attuned myself with the Cosmic and with you and the other officers at headquarters. I soon found that I had projected easily and quickly into your private office at San Jose and while in this state of attunement I was able to read every word of the lecture and understand every word in each sentence. As long as I kept up the contact and attunement with you and with the spirit of headquarters I could read and since then I have found that I can read every lecture and lesson and every printed thing pertaining to the work while in this mental and spiritual attunement. I can even read the lessons and lectures out loudly to my wife. I am commencing over again with the first lessons in a process of reviewing while reading the new one that comes each week. I have also been able

to read some of your books and it does not seem the least bit difficult for me to read and understand any and all of the words so long as I proceed to do so with the attitude of attunement. But I cannot read ordinary fiction or even the newspapers because I cannot attune myself with the spirit of our work while reading such matter. I must be attuned with AMORC and the Cosmic to be able to read and understand. And last night when my attunement was interrupted in the middle of reading one of the lectures I found that for a few minutes I could not read more than a few of the smallest words. Every test shows that I must have some peculiar state of spiritual attunement in order to make any sense of the jumble of letters and words on the paper and the reading matter must pertain to the great work of the organization. Will you kindly throw some light on this?"

Now this is not a unique case. I will grant you that it is unusual, extremely uncommon, and should be classified with outstanding psychological and spiritual manifestations almost to the degree of being a miracle. We have in our records another case of a woman who had been unable to speak all her life and yet in connection with her Rosicrucian studies she was able to speak intelligently and with almost the proper degree and nature of correct enunciation each and everyone of the prayers or Cosmic benedictions outlined in the lectures or initiation ceremonies. But each time she had to attune herself with the Cosmic and with the spirit of the Rosicrucian work before she was able to speak aloud or utter any kind of a sound. The minute the reading of the lecture was ended or the prayer or utterance was completed and the attunement was ended she was not even able to answer yes or no to any kind of a question asked of her by any member of the family. Her statements in this regard were attested to by every member of the family and by some friends.

There is another case on record of a man who had been an invalid and paralyzed and confined to a wheel chair or bed for many years. When he joined our organization he proceeded by sitting in a wheel chair in his sanctum to study his lessons. The first initiation ceremony was performed by him by sitting in the chair. No one ever thought it would be possible for him to rise from his chair alone and stand on his limbs, which were quite bent from being in a crippled position for so many years. But throughout the first degree of his studies he devoted himself sincerely to the practice of attunement and entered into the devotional spirit of the work. When it came to the second initiation ceremony he suddenly felt an impulse to rise and stand in front of his sanctum and make a proper salutation and

immediately the power came to him and he stood and went through the ceremony without the least difficulty. Since that occurred several years ago he has found it possible to step out of his wheel chair and stand erect whenever he is dealing with any part of our studies and has placed himself in Cosmic attunement, a few minutes before proceeding with his studies. His case has also been watched and observed by those who look upon it as a miracle. He is unable to rise from his chair or bed alone on any other occasion no matter how much he tries.

Now the psychiatrists and psychologists will have one explanation for this and no doubt the Holy Fathers of the church will have another explanation and we can offer a third which will probably include all the others say.

We know that thousands of persons go to the famous healing water of Lourdes, in southern France, and there rise from their chairs or beds or do away with their crutches while in a high state of spiritual attunement. I do not know whether anyone has ever taken the trouble to follow up such cases and see whether these persons remain cured and are able to walk and see and hear after they leave Lourdes or not, or whether the great change that came upon them at the time of their visit to Lourdes remained indefinitely or not. Even that point is not important, for if a change can be made for a few minutes it proves that a change of a permanent nature is possible. If a few minutes of attunement will bring about such marvelous results then continuous attunement should leave the condition permanent.

We know that persons who have attended highly enthusiastic and strongly spiritualized revivals and prayer meetings have been enabled to rise from their wheel chairs and cast away their crutches and walk for a few minutes after a spiritual healing has been administered and our observation of many of these cases plainly shows that the person thus affected was in a highly spiritualized state of ecstasy and attunement before and during the remarkable occurrence.

Our explanation is that by freeing and elevating the inner self, the spiritual self, to a dominate power over the physical self the physical self is made obedient to the desires and will of the inner self. In other words, we believe it is a perfect example and illustration of the domination of the inner self over the outer self. It proves conclusively how the outer physical self can be made secondary and all of its weaknesses and inabilities made inconsequential in the face of the great power of the self within. The secret lies in raising and elevating the inner self to complete dominance. The first stage of this process is an attunement of the inner self with the

highest spiritual Cosmic forces and a blending of the inner self with the consciousness of God. Those who go to Lourdes travel many miles and often for many days with a firm conviction that in that holy place and in its holy water the Way to attunement with God is to be found. There must be such a firm conviction in the minds of these people who go there else they could never afford either the time, the inconvenience, the cost, and the great suffering and test of endurance necessary to go from their beds and places of confinement to this out of the way sacred spot. Lourdes is unquestionably a sacred place not because God or the Cosmic has centered any special powers or forces there that cannot be found elsewhere in the world, but because the minds of men and women have made it sacred by their thoughts and by what they have contributed to it in their prayers and mental attitude and by their esteem for it. A church becomes a holy and sacred place not by any of the symbols placed in it, not by any of the statues or the great altars arranged for worship, but by the very emotions and spiritualized thoughts which flow from the hearts and minds of those who worship in the place and fill it with a vibrating power of a divine nature. This power and this attunement attracts the consciousness and vibrations of God's power to it and all of this power combined surrounds the church like an aura and fills its exterior with a divine essence that may be found only in such places charged in just such a manner. This same power may be concentrated in a cave, grotto, or a mountaintop, a valley, an outdoor shrine, an ancient ruined temple, a Rosicrucian lodge room, or the private sanctum in one's home, kept holy and spiritualized by those who control it.

Spiritualizing Your Sanctums

This leads me to urge each and everyone of you to make your sanctum the most spiritualized on the face of the earth. Regardless of whether you are a member of a church or not, and regardless of whether there are other edifices or shrines to which you go on Sundays or at other times in unity to worship and sing and pray, you should make your sanctum at home the most outstanding, the most beautiful spiritual place on the face of the earth for you and those in your family who may use it.

The power of such a place and its possibilities are not to be measured by the size or physical nature of the sanctum. It may be but a screened off corner of some room that is used almost exclusively by you. It may be a larger room set aside for your use and the use of several in your family. It may be in the attic or in the cellar. It may be beautifully decorated or it may be very

plain and simple. But it should be limited by purpose, by intent, by use, and application. After you arrange your sanctum then it should become that and nothing else. It should not be used for light reading, light conversations, earthly pastimes or other affairs of daily life. You cannot make your little room a real sanctum if on one night of the week you use it exclusively for Rosicrucian work and study and on other nights use it for listening to all kinds of radio programs and the reading of light fiction, the playing of games such as checkers, dominos, and other pastimes, or for ordinary conversations and recreation. It must be a thing set aside and apart from all other interests and devoted exclusively to your own spiritual development, spiritual understanding, psychic attunement, and divine uplift.

Such a sanctum is worthy of every ornamentation and every feature of improvement that you can place in it. It is neither a sin nor a waste of money nor a sign of idolatry to have holy places lavishly decorated even with the most beautiful and inspiring of sculptures and mural decorations, with ornamented symbols on the altar and every other feature that will impress the eyes and the outer consciousness with the idea that the place is different from every other room or inclosure in the home or in the city or in the country. Such a place should have no emotions expressed in it except those that come from deep within the consciousness and are of the spiritual nature instead of a worldly nature. Stepping across the threshold of such a place or stepping across the imaginary line that divides it from any other part of the room or place should bring about a transfiguration, an emotional, spiritual change in the being and immediately bathe the person who steps within the limits of the sanctum, with a sense of holiness and profound spiritual attunement.

The more prayers that are said in such a place, the more minutes of the day that are spent in lifting up the spiritual eyes heavenward and lifting the thoughts upward to God and sending forth the vibrations of love and peace to all mankind, the more the sanctum will become charged with vibrations that will manifest themselves in every one of your experiments, in every one of your pleas to the Cosmic for help, and in every one of your soulful attunements.

It should be your pride and joy to make your sanctum as impressive, as rich in all of its ornaments and as beautiful as you can make it. This does not mean the offering up to God and the Cosmic of material things, but it does tend to show your appreciation and your evaluation of the sanctum. If you think that your dining room table on the occasion of feeding guests is worthy of good silverware and the very best linens and dishes that you can afford, how much more so

should the altar table of your sanctum be worthy of the best silks, satins, plushes, or cloths for covering. And how much more worthy should the altar and walls of your sanctum be of rich ornaments of a symbolical nature. If you think that beautiful things in the rest of your home constitute an expression of your refinement of nature and of your appreciation to friends and others for the things you have in life, how much more should your sanctum express your appreciation to God and the Cosmic by making it the real treasure house of the things you value most in life because they have a spiritual significance, or a symbolical expression, or a richness of beauty and refinement that suggests to your very eyes that this is the real treasure place of your life.

Every form of physical defilement, every form of worldly coarseness and commonness should be kept out of the sanctum. No indulgence of the flesh or appetite should be permitted within your sanctum. If you find that you can afford to pay the price of smoking at other times and places in your life, you most certainly cannot afford to allow any smoke from cigars or cigarettes or pipe to enter your sanctum. If you find that you can afford to drink alcoholic beverages at other places and times in life, you most certainly cannot afford to allow the least drop of these things to come within your sanctum. If you can afford to falsify or misrepresent by words or actions at any other time and place in your life, you certainly cannot afford to do so when you are in your sanctum. If you can deceive others or please them by an exaggerated ego, a superiority complex, a hypocritical attitude, you most certainly cannot deceive the Cosmic and afford to have its rebuke by bringing these things into your sanctum.

You must approach your sanctum each time with humbleness, not humiliation. You must wash your hands as a symbol of cleanliness and be sure that you are really clean of body and of mouth before you enter your sanctum and utter a word. You must be conscious of the fact that your lips and tongue may become paralyzed if you dare to say a word of untruth, unkindness, hatred, envy, jealousy, or deceit within your sanctum. You must be sure that the outer cloak of deceptive individuality and pose is taken off and left at the doorway to your sanctum as the Orientals remove their shoes before entering their mosques. You must go to your sanctum as frequently to give thanks and express appreciation and to offer your services to God and humanity, as you go to ask for blessings or help. For each blessing given or granted, each request fulfilled, you must spend an equal time in saying words of thanks and in asking for an inspired thought, directing you to some method of returning the things and serving

someone else in compensation for what you have received.

A sanctum spiritualized and made sacred and holy in this manner will become the chamber of miracles, the very threshold of regeneration, and the true Shekinah of your soul. Each and every little appointment on its altar should be symbolical of the aims and purposes for which the sanctum is set aside. The color scheme whether in violet, blue, or white should symbolize the desires of your soul, the pureness of your mind, the spiritual beauty of your aura, and the divine essence of the Cosmic. It should not be a show place to reveal to others except they be initiates like yourself. You should keep it one of the most sacred and yet one of the most important and beautiful places in your home, even though your home may be a very humble dwelling and unattractive to you in every other feature. If you will proceed now to make your sanctum spiritualized in these ways and proceed with this sort of attitude of mind and heart in all of your associations with your sanctum, you will find that on your study nights and on your nights of tests of the principles, as well as in your morning and evening prayers and periods of attunement in the sanctum, you will be in closer contact with God and the Cosmic and with all the forces of the universe than you have ever been before. I hope that these few words of instruction and encouragement will reach all our members and that they will all begin this year, this very month, to follow out these suggestions as nearly as possible and during this great spiritual change that is taking place in the world bring to themselves a part of the regenerative powers that are being so strongly radiated by the Cosmic while at the same time radiating from their own souls into the sanctum the divinity that must be put into it in order to bring about true Cosmic attunement.

This Year of 1933

I trust that none of you and none of our members throughout the world will think that we are putting too much emphasis upon the significance of 1932 and 1933 in the general scheme of things throughout the world. Even though I have written much about these two years in two different pamphlets that have been widely circulated, copied, and reproduced, I want to assure all of you I have not said more than one tenth of what might be said and certainly not one hundredth of what will be said later on. Nearly everything predicted in those pamphlets is being so rapidly fulfilled and in so many various ways that I am sure a few years from now an entire encyclopedia could be written outlining the ways in which the prophecies in those pamphlets have been fulfilled.

The year 1933 is especially making itself manifest as the beginning of a great period of regeneration and spiritualization. This is precisely what we stated in the 1933 pamphlet would occur, and we have been so happy to read in the newspapers from day to day and week to week the manner in which this spiritualization is revealing itself that we simply cannot help rejoicing.

Right now I want to call your attention to the fact that science is revealing to us some of the greatest effects of the universal spiritualization of this new cycle. Cold blooded, materialistic, indifferent, hard-headed science is becoming the first great channel of human development to be revolutionized and spiritualized. Certainly this is something that was unexpected and only a brave Rosicrucian would have dared predict such a thing. But we have seen the handwriting on the wall for a long time and we have seen in the great charts of the world's cycles of development just how and why science would come to the rescue and save our spiritual development from being absolutely lost in the quagmire of wild speculation.

It is strange to note that while millions of persons are influenced in some of their spiritual thinking by the doctrines of the church, the same persons and many millions more are influenced in all of their understandings of life and all of their comprehensions of natural law by the statements of science. There are millions of persons who never believed in the existence of a soul simply because science has refused to list it in its category of existing things and because science has denied that it knows anything of the soul. There are millions of persons who have smiled at our metaphysical principles and have refused to believe that the human body had any aura or radiations or any psychic part to itself simply because science has refused to give its stamp of approval to such ideas.

In fact, science has not only refused to even consider these things but it has taken a very definite attitude in the opposite way for many years. It has not only kindly and tolerantly smiled at metaphysical principles but on every occasion when its learned men have been brought together to express some profound speculative postulation it has taken the opportunity to strike a vital blow at each and every metaphysical principle that has attempted to lift itself out of doubt into the field of possibility for universal recognition.

It is astonishing to see then in this year of 1933 the very fundamental attitude of science being revised and as though being rebuilt and emerging out of its shell of materialistic skepticism, it is now taking beautiful flights into the open spaces

of truth and acknowledging it has had in its grasp all these years the very facts for which we have been seeking, but which it held secreted and closed against universal recognition.

Let me touch on just one of these astonishing changes of attitude on the part of science.

Human Auras

Here we have a piece of news coming from the Universal Service in London and compiled by them as an important scientific announcement of the first order. This news item dated London, March 29, 1933, states that scientists have invented an instrument which has been tested and approved by the noted scientists of Great Britain and which reveals the existence and movement of invisible waves or radiations which they have named "Z waves". According to these scientific researches and investigations originally started by a German scientist, it has been found that when a photograph has been taken of a living person the photographic plate contains on it and transfers to the photographic print the radiations and emanations of the human aura that are invisible to the human eye but which can be made visible on the photographic print and measured on that print by newly invented delicate instruments.

Now this is announced as a great discovery and yet it is something we tested and demonstrated in our laboratory back in New York in 1917. Photography has always been a part of our laboratory experiments and we have proved in many photographs we have taken that the human aura is registered on the plate and photographic print and can be seen through certain glasses. We do not refer to colored glasses or stained glasses intended to bring out the colors of the aura, but we refer to magnifying glasses and those which will enlarge and reveal certain undulations of the ether surrounding persons who are photographed while in Cosmic attunement or in a state of psychic concentration.

But the additional marvelous feature discovered by these scientists of Europe is that when the person who was thus photographed ceases to live on this earth and passes through transition, the Z waves or vibrations that appear on the photograph immediately discontinue to exist and by examining the photographic print and negative it is possible to tell whether the person is still living or not.

Most of you, and especially those person outside of our organization who are skeptical about such matters, will probably say that you understand how it is that vibrations from the human body, if they exist at all, may be photographed in certain ways so as to register the undulations or waves on a photographic print. They will say

that if such waves do exist and are photographed, they will always remain on the print the same as the picture of the person himself will remain on the print, regardless of whether the person passes through transition or not. We have pictures of persons who have long since passed through transition and nothing that we can see with the ordinary eye has changed in the picture since the transition of the person occurred. Skeptics will argue that the transition of a person cannot possibly affect a photographic print that may be hundreds or thousands of miles away from him. They will argue that once the waves and undulations have been registered upon a print and fixed there chemically nothing outside of chemicals will remove those vibrations. In one sense they are correct in such reasoning, but their reasoning is not deep and profound enough because they are not familiar with enough of the scientific facts of life. When such persons think of chemicals or speak of chemicals they have in mind the material, concrete form of matter such as they see in the bottle and vials of a chemist in his laboratory. They have no thought of the invisible chemicals that are in space and they have no conception of the fact that all of the chemicals and minerals seen in a laboratory are but the developed state of invisible chemicals in an electronic and vibratory form that exist throughout all space and that all chemicals are originally vibrations and that their vibrations are just as powerful as are the material forms of them after the atoms and molecules have united. Therefore, a photographic print or anything else may be chemically affected by the vibrations or chemicals in the same manner that they are affected by the material form of those chemicals. One of the scientists associated with this discovery says in the report that comes from London: "Life, or specifically, the human brain, like a radio station emits a distinct type of wave.

"These human life-waves or Z waves are transmitted to and fixed in a photographic plate, just as the atomic rays of the sun alter the plate.

"We are able to measure these life-waves. Through the instrument, these waves are amplified and become visible through their movement.

"This movement measures between a half-inch to three inches on the recorder. While the subject of the photograph is alive, movement of the waves is lively. The moment the person dies, no matter how far distant, the life-waves or Z waves cease to emanate from the plate. The device is based and depends on first, radiations; second, magnetism; third, static electricity; and fourth, current electricity. There is nothing psychic or mysterious about it. It is the result of a new application of the laws of science."

Thus science is trying to reveal a great truth which it has long denied and yet at the same time

wants to save the face of its previous arguments by saying that there is nothing psychic about this matter. They use the word psychic as though it were something that was contradictory to science or something that had nothing to do with a scientific truth. I am afraid that that is too often the common idea of the populace. Millions of persons think that when you are dealing with psychic matters you are dealing with things that are not scientific and have no relation to scientific truths. In fact, the average person seems to think that a psychic occurrence of any kind is contradictory to science or is an exception to scientific laws. So long as the world has this common opinion of psychic matters and psychic principles, we will have to fight ignorance and darkness. It is only through such teachings as our own Rosicrucian teachings that we can come to understand the fact that true psychic principles are also scientific facts and that there is no contradiction between psychic and scientific principles. Of course, a great many foolish schools of false philosophy are promoting the idea these days that psychic matters are exceptions to all fundamental laws and are really miracles of nature. This is causing more confusion and misconceptions in the popular mind than ignorance of any other kind.

But the great fact remains that science is now proving that the emanations of the human body can be registered and that there is an attunement between these vibrations and the things upon which they are registered that exists up to the time of the transition of the body and that when the vibrations in the human body cease to exist the discontinuance of them will have an effect upon everything on which they have been registered.

Projections

We can also understand from the foregoing matter how easy it is for the emanations of the human mind to reach out into space and make themselves visible to the psychic consciousness of other persons and thereby reveal a picture or impression. This we have explained and included in our lectures under the subject of projections. We can understand also how in our treatment work and absent healing work and in many other ways it is possible for an individual to direct and control the radiations from his mind to such an extent that they will affect certain things at a distant place and produce certain results.

The time is soon coming when more than fifty per cent of the strange principles being taught in Rosicrucianism and which have been frowned upon by science in the past will be revealed by science as positive facts and then Rosicrucianism will come into its great glory just as it has been

gradually coming into such a glory in the past few years through science admitting that many of the Rosicrucian principles are true.

We are still smiling every day and week when we read in the magazines and newspapers about science's discovery of the positive electron. In the *London Illustrated News* for March 11, 1933, there was a remarkable photograph reproduced taken by P. M. S. Blackett and G. P. S. Occhialini and shown with the permission of the Royal Society of London. These eminent scientists and others have been to great pains and great expense to try and prove whether all electrons were negative, as science contended for so many years, or whether some were negative and some positive, as our Rosicrucian teachings have contended for the past hundred years. In this photograph the camera reveals the existence of positive electrons along with negative ones and shows that while the negative electrons travel in straight lines the positive ones travel in curved lines, precisely as stated in our lectures and as revealed to our members in the experiments contained in our lectures, without the expense of the elaborate equipment required by these scientists. And yet as late as 1917, 1918, and 1919 science disputed with us and poked fun at our Rosicrucian lectures because we referred to positive electrons and told what they did and how they might be proved and tested. They said that such statements on our part proved that we were fools, ignorant of all natural laws and dealing entirely with wild ideas that were absolutely false. Over and over again science hammered at the one great fundamental law of all their teachings, namely: "All electrons are negative!" Gradually one scientist after another discovered he was in error and yet the reluctant manner in which they did make their modified statements and try to justify themselves in their contentions that all electrons were negative was laughable in the face of the things they had said to us and about us and our teachings. Now they must admit that there are positive electrons as well as negative ones and they are gradually admitting each and every one of our contentions.

At no time in the history of the Rosicrucian teachings have the Rosicrucians had to modify a single statement that has ever appeared in their lectures and lessons in regard to scientific matters or fundamental principles of natural law and yet science is so busy modifying, changing, altering, and contradicting its statements that its textbooks of this year are of no value next year.

But now that science is being affected by the spiritualization and regenerative plans of 1933 and by the Cosmic plan to use science to reveal the great truths, let us discontinue our criticisms of science and take science into our hearts as a

formidable and marvelous adjunct to our work of spreading light and truth.

A Study in Symbolism

So many of our members write to us and make comments about symbols that they have seen in their experiences and which they see in other places or in books or in designs, and also they write and ask us whether we use the law of symbolism as completely and adequately in all of our work as one would expect a Rosicrucian to do.

We try to point out to these members that everything about our work is carried out according to the exoteric and esoteric teachings of Rosicrucianism, and that in all of our problems and creative activities we strictly adhere to our understanding of the triangle and its symbolical meaning. In arranging the details of our administration departments, and in planning any campaign, in writing our pamphlets and in creating designs or decorative ornaments, we adhere to the laws of symbolism.

We wonder, for instance, how many of our members have ever taken the time to analyze the picture on the cover of "The Rosicrucian Digest" as we have used it during the past year. You will recall that a little over a year ago we changed the cover of "The Rosicrucian Digest". The previous cover design was mystical blue in its general theme, and even in selecting the proper shade of blue we used all of our Rosicrucian principles and saw to it that the ink manufacturer gave us a special ink that would have just the proper rate of vibrations to assist in mystical experiments. If the magazine was left on a table or chair near our members during their experimental work a great many noticed the mystical effect of that blue and made comment on it, and a few realized the very definite symbolism revealed in the picture and design on the cover.

The cover we have used during the past year is almost the reverse in color, theme, and in mystical impressions. We change from the mystical blue of the night to the warm colors of sunrise with the impression of increasing heat as against the coolness of the blue moonlight cover. But the colors selected for this warm daytime design were carefully worked out so as to include practically all the colors of the spectrum, and to give an impression of life, action, and health. In composing the picture and in arranging all of its details we went deeply into symbolism, and only a few of our members took the time to analyze the symbolism of that cover. Now that we are preparing a new cover for the coming year with an entirely different theme, but still mystical and symbolical, we feel that it may be interesting to the average member to have the symbolism of last

year's cover pointed out to them. I think I can do well indeed by reading from one interpretation of the cover as sent to us by a Brother in South America for he has touched upon each symbolical point in a very brief and interesting manner, and only overlooked one or two points.

In the first place, the large heavy arches which support the upper part of the design, represent strength, indicating that Rosicrucianism has an excellent foundation under it, and is well-supported by Cosmic and worldly powers of mind and character. The other arches in the wall are three in number representing the triangle, and above them appears the international emblem of the Rosicrucians in the form of a square within a circle. This indicates that the three arches symbolizing the triangle support the emblem of the Rosicrucians. The cracks in the wall indicate the age of the organization, and the many turbulent times in civilization through which the organization has passed, leaving its destructive marks upon the face of civilization, but leaving the Rosy Cross unharmed. Within the Rosy Cross we see the other Rosicrucian emblems of the triangle and circle. The three jars in the lower left-hand corner of the cover symbolize the number and proportions of matter in its composition. Above the red jar hangs a flag on a staff supporting the new moon which is an emblem of the beginning of Cosmic awakening and was used as the same symbol on the preceding cover. The camel represents the desert's ship of Ammon Ra. The nine persons in the picture symbolize the planet Saturn, with the number nine typifying the circle and the completion of all things in life. The blue sky symbolizes the Cosmic color of auras in certain experiments and denotes peace. The deep shadows represent the darkness in life and the one figure carrying the water container on his back typifies the seeker for Light, Life, and Love carrying the great solvent of life on his back and stepping out of the deep shadows into the light. Four of the figures are facing the light toward the East where the temple is located. Three of the other figures are coming from the East and face the West, and are in an attitude of meditation, symbolizing they have had some great truths revealed to them, and are in deep thought regarding them. The one figure selling his wares represents the business activities of the world as far as they are related to personal occupation, indicating that the perfect circle of nine includes service to mankind. The figure with the camel represents the laborer and the one who conducts the caravan of life bringing communications and products from one country to another. This typifies the exchange of nations in thought and effort, making for universal brotherhood. Two of the figures represent women, indicating that the equality of sexes is

maintained by the organization, and in the arms of one of the women a child is held as though she were taking it to the temple to be baptized or brought into contact with the wisdom of the sages early in life. The lamp on the side of the columns indicates that when nighttime comes and the shadows and darkness increase there will be found a light to guide those who journey on the path.

The next cover of the magazine which is now being painted will contain symbolism of a different nature, and we wonder how many of the members will carefully analyze it, and discover all of the hidden messages contained in it. The cover on our new book called, "The Wisdom of the Sages," is likewise filled with a great deal of symbolism which required many weeks of careful planning and analyzing in order to have it revealed and yet concealed in a manner that would lend itself to an attractive decorative composition.

What Does This Mean?

Ever now and then somebody writes to us and says that he is surprised to hear that Benjamin Franklin was a member of the Rosicrucians, or interested in Rosicrucianism, or in any way in contact with Rosicrucians because he manifested so little of the Rosicrucian spirit in his life. I sometimes wonder what sort of biography of this man these persons have read. Of course if they read just some of the humorous incidents of his life and always imagine him as just a printer or a man out in an open field with a kite having a key hanging at the end of its string, they get a very poor mental picture of him.

These persons forget that as a printer he printed a great many philosophical things, and they forget that he established the foundation in America for liberal education by establishing the idea of public circulating libraries. They forget also that he was very active in founding the American Philosophical Society which was copied after the foundation laid by Sir Francis Bacon when he instituted the invisible college of the Rosicrucians which later became the Royal Society of England. They likewise forget that he was an experimenter in many of the sciences, and that his kite experiment with electricity was only one of the experiments he made in a typical Rosicrucian manner.

It is only when we read all of his correspondence and look more closely into his life that we see that there was a very deep and profound side to his nature as well as a jovial, humorous, witty side. Those who think that he was not mystically inclined, and was not a believer in or follower of Rosicrucian mysticism should analyze the words which he wrote as the epitaph that he

wanted placed on his tombstone after his transition. If anyone can read those words and say that they are not the words of a mystic, then I am very much mistaken. I would like to ask all these critics, what does this mean? I would then read them the following words which he wrote for his tombstone:

"The body of Benjamin Franklin, printer, (like the cover of an old book, its contents torn out and stripped of its lettering and gilding) lies here, food for worms, but the work shall not be lost for it will (as he believes) appear once more in a new and more elaborate edition Revised and Corrected by The Author." These words inferring his belief in living again cannot possibly refer to a spiritual life of eternal existence in a spiritual world. When he wrote the phrase "for it will appear once more" he could not have meant a purely spiritual existence in another kingdom for that would not be equivalent to "appearing once more". A repetition of a thing must be more or less identical with the original. Furthermore, the words "Revised and Corrected by the Author" refer wholly to an improved character and personality with improvements brought about by the individual himself as the Author of his own existence so far as character and personality are concerned. Franklin said in other writings that he believed that each person wrote his life as an author writes a book, and that day by day he wrote a page or a chapter of his life, and that the other chapters of his book would be in accordance with the story of life that he wrote day by day. In other words he believed that man was master of his own destiny, and master of his own fate, and he expressed that idea in many forms and in many ways. Therefore when he said that he would appear again in a new and revised edition, corrected by the author, he meant that the Karma he worked out in his earthly life would spell the character and nature of his next appearance, and that, therefore, he himself as the author of his life would be responsible for the revised and corrected appearance of the next presentation.

It is interesting to note that when a tombstone was prepared for him in an orthodox churchyard the epitaph that he wrote for it was not used because it was considered unorthodox since it referred to reincarnation. If the epitaph had been one that was wholly consistent with orthodoxy, as a few have attempted to explain it in recent years, it would have appeared on his tombstone. If you have any better idea as to the interpretation of his epitaph I would say again to you, what does it mean?

Ancient Rosicrucian Manuscripts

Here is an interesting query from one of our members in Pennsylvania. He says, "Just for the

sake of letting some of us have some idea as to the precise wording found in some of the ancient Rosicrucian manuscripts, will you quote from one of these on any subject whatsoever using precisely the language in which the original was written, or as nearly so as it may be translated, and without any modern editing?"

I sense from this question that this Brother would like us to give him a taste, so to speak, of some of our ancient manuscripts before we have gone over them and deleted words or phrases, or revised or modernized them so as to make them applicable to modern conditions.

These ancient manuscripts are in various forms, most of them handwritten on hand-made paper or parchment, or other material made of different elements, and written in ink, or sometimes engraved in almost invisible marks that have to be read through a magnifying glass, or in an early form of printing that was privately done in a small shop where every letter was set by hand, or in other forms. The language is often Latin or French, or one of the other languages of Europe such as German, Old English, or occasionally Italian. Secret or very important passages are sometimes in code, and the code parts are often in different codes such as those which Bacon used, or which others have used in the past, and very often in the Rosicrucian code and alphabet as shown in our early lectures. On the other hand, a large mass of the matter is in more or less modern French or English with coded words and paragraphs.

Nearly all of the ancient manuscripts after being translated for us by different members have been returned; in fact, the most important ones have to be returned as promptly as possible for they are kept in permanent archives in Europe. New matter worked out by the various masters of lodges and research bureaus connected with other branches of our organization in Europe comes to us in typewritten or handwritten form generally in code or in secret alphabet.

Glancing through some of the copies of these old manuscripts which we still have we find a number of interesting things that we have not put into our lectures and lessons in their complete form, inasmuch as they deal with subjects that were of popular interest in the Rosicrucian teachings centuries ago, and of really no importance at the present time.

Let us take, for an example, an extract from an Egyptian manuscript dealing with a review of the Egyptian idea of consciousness and mental conceptions. This manuscript, written by one of the Rosicrucian masters as a discourse on the subject of the "Thing-in-itself," was an attempt to show that the ancient Egyptians had the same ideas as some of the modern philosophical writers. I do

not know the exact date of this manuscript, but it evidently was written in more or less modern times because it refers to statements being promulgated by Immanuel Kant, the German philosopher, who lived between 1724 and 1804. It was in or about 1792 that his philosophy became popular, so we may assume that it was about this time that this Egyptian mystic prepared his discourse analyzing Kant's philosophy and comparing it with the similar thoughts expressed by the Egyptians. In this manuscript a little design was drawn showing the manner in which the ancient Egyptians illustrated the thought or idea of the "Thing-in-itself," which Kant later on adopted in his philosophy and called the "Das ding an sich". First we have the author's introduction to his discourse in the following words:

"It is wrong to assume that this ideograph of the 'Thing-in-itself' constitutes an entity apart from human consciousness. It must not be considered as something apart from the realizations of our consciousness. If it were otherwise it would of necessity be something unknowable and would never have been expressed in words or ideas. That the 'Thing-in-itself' is unknown is true because the human consciousness from which it arises cannot be represented by ideas or words of any language. The concept arises from a realization in the inexpressible, unspoken, and unwritten consciousness of life or of the living. This is not represented by any spoken or written concept of thing, using the dictionary terms as categorically defined."

Presenting now a part of his argument regarding the Egyptian treatment of this same subject many hundreds of years ago when the ideograph shown in the manuscript was first used the author says:

"The Egyptians of the mystery schools held in common with the mystics of other lands who pursued the same course of logical reasoning and esoteric comprehension, that the 'Thing-in-itself' is fully knowable. On the other hand, the Babylonians, representing one of the few exceptions to the general comprehension of the Eastern mystics, held that it was unknowable. The 'Thing-in-itself' is a concept referring to causation, and has its origin in the immediate living consciousness of nature's manifesting activity. We may term this consciousness as the emotion of feelings, or the sense of feelings, or associate it with the power of life. In doing this, however, we run toward categorical definitions at the sacrifice of broadness of understanding. In the meaning in which the Egyptians used the idea of the 'Thing-in-itself' the concept referred to a causation taking place in the universe or Cosmic processes, and it is therefore a link in the chain of natural causation. Since this chain of causation results in modifica-

tions in human concepts or modifications in the senses of human consciousness, in similar manner would the "Thing-in-itself" be knowable by its association with representations in the consciousness of things."

Now our members must admit with us that this is very beautiful and very interesting, but just a little bit too involved and a little too profound to be used in our lectures without being revised, rewritten, and arranged in such a manner as to be easily comprehended and easily remembered.

What we have just quoted can be traced in many of the lectures of our Second and Third Grades of the Temple studies. It has to do with actuality, reality, realization, comprehension, apprehension, etc. If you will look back over those early lectures you will see that we have presented this important matter of the "Thing-in-itself" in such an understandable way that the student has no trouble in grasping our ideas, and absolutely no difficulty in remembering the fundamentals of the argument, and certainly nowhere did we use the precise words or even the term of the "Thing-in-itself".

Briefly revising what we have quoted above, and putting it in simple understandable language we would say that,—The "Thing-in-itself" is a concept of the consciousness. It is a realization of the human consciousness. Its cause or origin may be found in the chain of causes or links of manifestations originating in the Cosmic scheme of things. Or, in other words, the "Thing-in-itself" may have its origin and cause in Cosmic vibrations which produce in the universal processes the things which we call actualities. But the actualities cannot be known to us except through our concept of them, so the "Thing-in-itself" is unknowable except as it causes a modification or a realization in our consciousness. In other words, we never know the actuality of the "Thing-in-itself" but we do know and can be familiar only with our realization of it.

I will leave it to all of you, and especially to our members generally, if this matter appears in the Forum Magazine, as to whether our manner of presenting some of these ancient teachings is not more acceptable, more understandable for free and simple reading, than the language of the original lectures. We have had to evolve in America a system of instruction for the Rosicrucian Order that requires no definite, conscious effort to memorize or remember in order to eliminate the necessity for memorizing as a conscious effort. We have had to make our statements so appealing and so associated with other known facts that the student registers the statements and allows them to slip into the inner consciousness through easy, enjoyable reading and thereby permits them to become a part of himself in the

storehouse of memory. From time to time I think I will read from some of these ancient manuscripts in some of the Forum discussions, if I find from letters we receive that members who read the Forum Magazine are interested in this subject.

Treating Disease with Music

Very many of our members have written to us since the notice about the color organ appeared in the Rosicrucian Digest asking us whether the color organ could be used in the treating of disease. On the other hand, many have written asking whether our references to the effect of music upon the physical body and the mind and soul in our lectures have ever been tested in a scientific manner. All of these letters encourage me to make a few comments at the present time on this subject so that all who are assembled here may have the benefit of this advice and help us to introduce it in our general teachings. We have said much on this subject, but of course heretofore the idea of music being of any value in the cure of disease has been looked upon as a mystical principle with no scientific foundation and for that reason only our own students have tried it, and have met with discouragement and criticism whenever they have brought the subject before the attention of physicians or scientific persons.

Gradually during the past few years science has very greatly revolutionized many of its fundamental thoughts and has become more broad-minded and more tolerant in its ideas which it used to claim were metaphysical and spiritual and which it now recognizes as probably scientific. This will encourage many of our members to test more of these principles in their daily affairs, and find the great results that they are sure to find if they test them without hesitancy or doubt.

Therefore, let it be known to all who may be interested that the idea of using music to cure disease has been lifted out of the exclusive domain of mystical and spiritual experiments and endorsed by scientific authorities. No less a person than Dr. E. Frederick Erdmann, an eminent physician associated with the Norwegian Hospital, the Brooklyn Hospital, and the Brooklyn Eye and Ear Hospital of Brooklyn, New York, put himself definitely on record in this regard in an address he made before the Pedic Society of Brooklyn on the subject of music therapy. Quoting one of the eastern newspapers of March 19, he said:

"Our adaptation of music to the administration of anesthetics has not yet been put to very great practical use, but development will show that music has a very definite place in therapy, and more particularly in psychiatry. The music can be fitted to the patient. For an old lady the music

of her youth might be best. For a child I should suggest 'The Farmer in The Dell'. One woman waiting to be given a general anesthetic was well entertained for twenty minutes with selections from 'The King's Henchmen' and 'Gotterdammerung'. She lapsed into unconsciousness to the strains of 'Blossom Time'."

In making his further comments he stated that earphones like those used when listening to radio music were applied to the patients, and the music brought to them in this form.

Now we know that music consists of vibrations. We may call music sound, and then we may analyze the sound and say it is accompanied with rhythm, melody, tone values, and other qualities which make certain kinds of sounds come within the classifications of music. But after all is said and done we come back to the fundamental principle that sound is vibrations, and vibrations reaching the human consciousness set up reactions and produce energy in the nervous system, and this energy within the human consciousness may produce color and other manifestations. At least we know that the vibrations of sound have a very definite action and reaction upon the nervous system, and through the nervous system a secondary effect upon the sympathetic nervous system. I may be mistaken in saying that the effect upon the sympathetic nervous system is secondary for after all it may be the primary effect and by far the most important effect. This is a point to be determined from further experimentation by not only metaphysicians but scientific physicians of all kinds.

Some years ago the effect of color in the treatment of disease became worthy of scientific investigation, and all Rosicrucians were made happy in seeing this part of their mystical teachings being recognized by science. But after all, color is composed of vibrations and the effect of color upon the human nervous system is the effect of vibrations the same as with sound.

The color organ and other instruments which we have here in our laboratory definitely prove that a number of vibrations such as four hundred and twenty-five vibrations per second will produce not only a sound, but a color, and the application of sound and color to the human consciousness shows that this same rate of four hundred and twenty-five vibrations per second produces a definite quality of nerve energy in the nervous system. Therefore, color and music can be used in a constructive way to help tone and tune the nervous energy of the human body, and at the same time react upon the sympathetic nervous system and help nature's processes of curing.

The use of music in connection with the administration of anesthetics proves that music can be used to quiet and properly tune the nerve

energy of the human body to such an extent that the physical body may become extremely quieted while the constructive actions of the psychic or emotional body within remain keenly active and assist the physicians in the curing of disease.

The interesting point for all of our members to keep in mind is the fact that whereas medical science has smiled with an attitude half of derision and half of toleration upon the mystical statements regarding the use of music, sound, and color in the curing of disease, we now find these scientists experimenting with the subjects and recommending the process as highly practical and efficient. It is one more victory for the contentions of the Rosicrucians.

The White Cross Society

I would like to take this opportunity of saying once more what I have said on several occasions in the past that while we are thinking of the great work of the Rosy Cross, we should not forget that part of that great work includes the specific work that is being done by a smaller organization known as the White Cross Society. I am sorry that I have to say that this latter society is smaller than our own for it should not be, and I hope the time will come when the White Cross Society will include every Rosicrucian, and a million more men and women. At least that number should give its moral support to the work of the White Cross.

Do you know what the White Cross Society is doing? Let me state it in a few brief words. It is fighting the narcotic evil throughout the world, and especially in America where the greatest work has to be done. For some reason or other, which can only be explained by perhaps political influence, popular indifference, lack of widespread information, and a few other reasons, more narcotics are shipped to America and consumed in America than in any other country of the world. There are foreign countries which grow and cultivate narcotic plants, not for their own consumption, but for consumption in America, and in many of these countries the narcotic drugs are not used by the populace even though they are so easily secured.

In the first place, entirely too much of this devilish product is used in the medical practice. It is where one of the great sources of profit comes from, for the manufacturer and seller of narcotics, and secondly it is to be found also the source of the terrible habit which insidiously develops in persons who have received medicine containing such drugs. Thousands of persons have become victims of the various drug habits and have entered into untimely and horrible forms of transition solely through the administra-

tion of medicine even in the hands of competent physicians who have found this practice approved by American medical standards. How many other thousands have also become victims of the habit through the use of patent medicines and other concoctions publicly sold will never be known. The pure food and drug acts have remedied a portion of this latter condition, but nevertheless America still leads in the purchase and consumption of narcotics. Eminent physicians and scientists in all parts of the world have said that narcotics are not absolutely necessary in the administration of medicine, or in the curing of disease. The physicians of England have proved this, and in that country only a fraction of the amount of narcotics used by America is used.

We also have in America the narcotic racketeers who are promoting the use of drugs even among school children and young people. We have done less in America to fight this terrible racket than we have to fight the so-called booze racket. There is greater danger facing the rising generation of young people from the use of drugs than there is from the use of alcoholic liquors, and yet a million or more people of America are fighting to prevent the return of alcoholic liquors for the sake of preventing the next generation from becoming addicted to drinking, while they shut their eyes to the insidious development and propaganda of the use of drugs. Drugs are even being introduced into candy, soda waters, ice creams and other confections. It has been found that there are persons mean and sordid enough to manufacture taffy sticks for young children containing a form of drug in order to make these certain distinctive confections more appealing and gradually more desirable until the habit grows beyond control.

If you want to know how terrible the situation is in America, and if you want to help in the great work of fighting it by giving your moral support, and your political and other forms of help, write a letter to the White Cross Anti-Narcotics Society, 580 Market Street, San Francisco, California, and tell them that you are a member of AMORC, and that you want literature and want to enlist in the great war against narcotics. All of the officers of the White Cross Society are well known to us, and our work is well known to them, and we are co-operating in every sense. For many years I have been a worker in this field. In fact, I took up this work over twenty years ago in connection with a society organized for that purpose in New York City. I am glad, however, that this White Cross Society is organized on national lines, and is able to carry out a great many changes in different states from time to time. If you are not vitally interested and cannot give your help, do not write to this

Society, but simply keep the good work in mind, and speak against narcotics whenever you have an opportunity, and vote in favor of any anti-narcotic legislation that may be promoted in your country or state. But if you are a real fighter you will join this society and get plenty of its literature for distribution, and the next thing you will do will be to write a letter or an article about the use of narcotics taking your facts from the literature of the society, or from what I have said in this article, and have your local newspaper publish it. There must be more publicity about it in the newspapers, and we must awaken the attention of parents to the fact that among their children will be found next week's and next month's crop of victims. It is becoming a greater menace than tuberculosis or any other disease for these can be successfully treated in many cases, but a drug victim is almost hopeless, and the sellers of drugs know that if they can start a young person on the downward path, they will have a victim and a purchaser of the drug for a number of years until the bitter end comes.

This is truly as much a work of all Rosicrucians as it is of those who are devoting their lives unselfishly to the activities of the White Cross Society. Put the White Cross in the background of your Rosy Cross, and you will be doing a real work for humanity.

Brickbats and Bouquets

We have only bouquets to decorate our Forum meeting room this month for they have been plentiful in number and large and beautiful in variety and nature and the brickbats have been conspicuous either by their absence or their extreme smallness. In fact, for many months we have not had any brickbats at all and we are wondering whether our friendly critics throughout the country are slighting us.

Looking at some of the bouquets, we find a real interesting story. One large bouquet is presented to us by a bishop of the Protestant church writing an article in a strictly orthodox religious magazine called *The Witness*, who pays his high respects to the Rosicrucian organization as a body of men and women devoted to the study of the higher religious ideals and especially to the close and analytical study of the Christian teachings from a non-sectarian point of view. His article in the magazine is a very sweeping and enthusiastic indorsement of the idealism of the Rosicrucians and hundreds of Christian person throughout the country and a great many clergymen have sent us copies of the article.

Then we have this other beautiful bouquet in the nature of an exhortation made by the priest of one of the large Greek orthodox churches in

Canada. During the services on Good Friday the priest took occasion to say to the members of his congregation, "If any of you at any time have the opportunity to attend a service held in a Rosicrucian temple, by all means do so, for there you will find the true light. You will know these good people by a cross such as I wear, but with a rose in its center." A number of persons attended this church and heard these remarks and wrote them down and later verified them and sent them to us expressing their joy at having heard such a statement made so publicly in a denominational meeting.

I have picked out these two bouquets not because they come from religious sources or are especially pleasing to us for any particular reason but because they are the very antithesis of two brickbats that came to our notice about the same time. The one was a small article in a small religious magazine published by a former clergyman in which he took occasion to criticize the Rosicrucians for being non-religious and practically heathen and pagan in all of their ideas and condemning the Rosicrucian movement as an anti-Christian and anti-religious movement. He stated that he knew just exactly what he was talking about and was giving a very authoritative and positive opinion. For two months we have been writing to this clergyman calling his attention to the fact that his article contained a number of very serious errors and, in fact, associated us with another organization not connected with us in any way and thereby proving that he had not given the subject of Rosicrucianism the slightest investigation. Since his magazine claimed to be devoted to religious truths we asked him to make some correction of his erroneous statement.

The other small brickbat is a letter from a very learned man in India connected with the British Government stating that he deplores the revival of Rosicrucianism in his country because it is a modern form of idolatry, making Jesus the Christ a saint without warrant or reason and worshipping idols of Jesus in all of the Rosicrucian temples and thereby shutting out the true religion of India and especially the religion of Buddha. He says, furthermore, that after carefully reading a year's issues of *The Rosicrucian Digest* he has found that each and every article in that magazine attempts to force the reader to adopt the worship of the idol of Jesus as a means for salvation and personal evolution and that while this may be perfectly satisfactory for the slaves to Christianity in America, it is not proper for the peoples of India.

I do not wonder at your smiling about this man's statement concerning the articles in *The Rosicrucian Digest*. I have gone through the issues of the past year and I cannot find more

than two or three articles in them that could be interpreted as containing anything of a strictly orthodox Christian nature to be applied in the manner intimated by this gentleman of India, while on the other hand there are many articles in *The Rosicrucian Digest* that show a broad and universal religious tendency and many that show no religious tendencies outside of a general ethical and moral nature.

The important thing about these two bouquets and two brickbats is that one cannot make them agree. They contradict each other and therefore illustrate one of the problems we have to face; namely, that of trying to please all types of minds and trying to present the work and nature of the Rosicrucian Order in such a way that it can be properly judged. The minister who criticized our organization for being 100 per cent heathen and pagan is no more wrong than the man who criticized us for being 100 per cent idolatrous in our worship of Jesus the Christ. I wish that all of us and some thousands of our members who would be interested, could sit quietly at a conference where the gentleman from India and the clergyman who wrote the article in his little magazine could face each other and argue their different view-points with an attempt to prove what they have claimed about the Rosicrucians. It would be a heated argument indeed and I think we could bet on the Hindu gentleman winning the argument because he probably would resort to some mysterious methods to win the battle.

Sir Francis Bacon

While we are speaking of brickbats I want to call your attention to the fact that just as flowers and bouquets are often put on the grave of a person who has departed and is no longer in our midst and whose flesh and bones have probably passed out of material existence, so brickbats are also thrown at the characters and names of departed ones. In both cases it seems to be a foolish expenditure of energy, time, and power for good that is wasted. I have before me here a clipping from the *London Sunday Express* of January 22, 1933, in which there is an article calling attention to the fact that it was the anniversary of the birth week of Sir Francis Bacon. Some writer with little appreciation of the truth and a greater desire to throw brickbats prepared a brief outline of the life of Francis Bacon, and a casual reading of this article makes one think that the writer went to the kilns of some brick plant and selected the most deformed, broken, and unpleasant bricks that he could select wholly ignoring any that were good and useful. There are more untruths, unkind insinuations, direct accusations and misrepresentations in that brief summary of Bacon's life

than I have ever read in any similar summary. Poor Francis Bacon! If he could read this summary of his life without knowing whose life it was, he would probably wonder how England ever allowed such a character to live in its great city.

The unknown author who carefully concealed himself under the initial F was closer to the truth than thousands of us for he lives right in the very city where the real evidence contained in easily secured books and manuscripts relating to the life of Bacon might have been consulted by him and the erroneous stories of Bacon's life could have been corrected and a real service rendered. Fortunately the world is rapidly discovering the truth about Francis Bacon and new books with an entirely different story are being published. For this reason it seems strange that any modern writer would adopt the false stories that were written during Bacon's life time for the purpose of injuring him in the great work that he was accomplishing. Isn't human nature peculiar? How it does love to hear the worst about people and how it holds fast to untruths rather than accept facts that are good and beautiful!

Please Read This

I wish our Forum secretaries would put a little correction in the Forum Magazine and all our workers take note of it. In the last issue of the Forum Magazine I commented upon the grievous errors that many persons made in spending their money, hoping to find some simple investment in work to do at home that would bring them immediate returns. If you have not read that article, please turn to Page 136 of the April issue and note the headline "Making Money At Home". More of our members need the benefit that comes from reading that article for I find that hundreds are still investing good money in foolish propositions. One of our members recently sent \$23 to an eastern firm for which he received one thousand printed business cards and some plant bulbs to sell. What he actually received for his \$23 could have been purchased locally for about \$4.50 to \$5.00 at the most. He was disappointed when the sales plan that accompanied the cards and bulbs did not produce even a fraction of what the alluring advertisement intimated.

Another woman in real need sent \$3.00 to an eastern firm for hundreds of yards of colored silk useful in making crazy quilts or patch work quilts. What she received was a small package of silk thread some of them two or three inches long and some a yard or two long. These threads are the waste cuttings that can be secured without any cost at any thread factory. While some pieces

might have been used in sewing patches together, they were not the kind of silk the woman thought she was going to get for she expected to get the squares of silk even though the advertisement did not clearly specify what she was going to get. She thought she could make a beautiful quilt and sell it for eight or ten dollars and thereby earn a little money to help the family. She did not consult her husband and being a very new member in our organization she did not think of consulting us, nor did she do as we warned you in our magazine, consult the local branch of the Better Business Bureau and ask that Bureau what they know about such home work plans. You will find a Better Business Bureau listed in the telephone book of every large city and their advice will cost you nothing.

What We Cannot Tell

Our members should not write to us and ask us to tell them whether certain oil stock, copper stock, industrial stock or any other kind of stock is good, bad or indifferent. Goodness knows, we are not acquainted with one-tenth of one per cent of the stock selling propositions offered to the people of North America and we could not learn about them without having a staff of lawyers and investigators spending hundreds of dollars monthly making inquiry and investigations. This is entirely outside of our field of work and our members cannot expect us to answer such questions. Nor can we tell whether it is safe for a man to take his money out of the bank and buy a certain piece of land or a certain piece of residential property, and whether it will be proper for him to expect a good return on his investment. We are not conducting an investment bureau and we cannot attempt to delve into the future every two or three minutes of the day in order to answer the hundreds of letters that come in piles to the desks of our different departments. Please, therefore, do not write to us and ask about investments in stock companies, in real estate, or business ventures. If you have money in the bank to invest, the safest proposition is to leave it there until you have excellent advice from someone. If you feel inclined to invest some money in the buying of a piece of property and the building of a home, you will find this is the safest and best thing to do with your money, but even so, you need the advice of someone to help you select the right property. It is wholly unfair to expect our various officers and department chiefs to hold up their regular correspondence that deals with the work and teachings of our Order to answer hundreds of letters dealing with investment propositions.

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No. 1

ACHIEVEMENT

... ..

Trust in thine own untried capacity
As thou wouldst trust in God Himself. Thy soul
Is but an emanation from the whole.
Thou dost not dream what forces lie in thee,
Vast and unfathomed as the grandest sea.
Thy silent mind o'er diamond caves may roll,
Go seek them — but let pilot will control
Those passions which thy favoring winds can be.

No man shall place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself. At length
Some feet will tread all heights now attained—
Why not thine own? Press on; achieve! achieve!

—Ella Wheeler Wilcox.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATERS AND SORORS:

This issue of the Forum will be passing through the printing and binding department of the Rosicrucian Press in San Jose during the week of the annual Convention. Hundreds of our members who will visit the printing building, with its many departments during the week of the Convention, will be surprised to find within the beautiful, impressive structure that looks like the city hall or courthouse of the average county seat of California, the largest type-setting, printing, binding, art, and stereotyping plant of a commercial nature on the Pacific Coast. They will find within the four walls and on the many floors of this structure as large a printing plant as is to be found in the largest cities of the West and East. Here they will see many of the six million pieces of printed matter that is issued by this organization every year, and will have an opportunity to visit its departments and its various activities. At each Convention the members are made happy by seeing our "Rosicrucian Digest" and "Forum Magazine" and other pieces of matter with which they are familiar, actually going through the many, many stages of creation and completion. It is always fascinating to visit a large printing establishment, and it is more so when it is one which you can feel is your own, and where all of the employees and department heads are extremely courteous to you because of your membership, and delight in showing you in detail each and every process of the work.

The August issue of "The Rosicrucian Digest" this year will contain a new cover with its new design and colors. I hope that our members will study carefully the symbolism of this new cover on the Digest and note the real combination of mystical features concealed in it. This cover represents the third in a series of mystical paintings. The first, as you recall, was the moonlight scene of the Nile, the second was the sunrise scene in one of the ancient cities of Egypt. The third cover, which is the newest one, represents a sunset scene within the walls of a ruined monastery garden in Egypt. I shall be glad to have those who are expert in deciphering mystical symbolism send me a letter explaining what they find in the picture. The painting has already attracted a great deal of attention, and has been praised by many art critics because of its unusual coloring and mystical atmosphere. I feel sure that our members will appreciate this new cover not only because of the periodic change in the

covers, but because of the story that each one tells.

But the members who come to the Convention this year will have another interesting pleasure, and this will be the examination of two large books of documents recently prepared, and containing historical evidence of the antiquity and origin of the Rosicrucian Order. These books, and many other records of a rare nature, will be available to delegates and members who are interested in research work, and will answer many questions that may be in the minds of those who are especially interested in the history of the organization.

Our recent victory in an important court action here in the State of California constitutes a very important landmark in the history and progress of Rosicrucianism in the Western World, and we feel that every member will be vitally interested in the result of this victory.

I am sure that each one of the officers at headquarters will be excused for a seeming display of gratification at the outcome of the recent court inquiry, for notwithstanding every effort on our part to be duly modest and be free from unnecessary pride, we cannot help looking upon the incident as a matter of rejoicing for all the members in the entire organization, even the officers and delegates in foreign lands, have followed the matter carefully and are now expressing their joy because of the court results.

My only thought in connection with this matter is that it will for all time settle many disputed points and relieve us of that unnecessary burden and expense which has been forced upon us for many years; namely, the defense of our organization and its name and ideals.

The various vigilant and other defensive committees of the National Organization of AMORC which will meet here at the Convention will find much joy in the celebration of this victory because it means the end of the resistance offered by the dark forces to the activities of our beloved organization.

In this issue of the "Forum Magazine" I find there are many interesting and important matters that have been discussed in the Forum sessions during the past two months, and I trust that every member will derive some benefit from these selected reports.

Fraternally,

H. SPENCER LEWIS,
Imperator.

Harmonizing Our Lives

Now that all of you have expressed your opinion of this matter of the harmony of life and the peculiar expression of human emotions, let me synthesize what all of you have said and touch upon the subject from the Rosicrucian point of view as I understand it.

Our good Frater Beaton of Canada said in his letter that he had recently come to notice that all of his emotions, particularly the outstanding ones, manifest in definite cycles and that he can see that these manifestations could easily cause one to be erratic if they were not understood and made use of.

Now we have heard much in recent years, especially among professional people or those associated with the arts and sciences, about human moods and periods of temperamentality. Of course, all of us have moods and moments of peculiar temperament, but we are accustomed to hearing of these more in connection with those who live more in the emotional world than in the physical world, such as artists and musicians. I remember hearing Oscar Hammerstein, the famous impressario, say that there were hardly two of all the hundreds of great artists whom he had under his management who had the same peculiar spells of temperament and the same peculiar idiosyncrasies. I am not surprised at this because I do not think that any two of us or any two persons picked up casually on a crowded street, would be identical in this regard.

The average person, however, looks upon these moods as always unpleasant and depressive. Whenever you hear a person say, "I am having a mood," or, "I was in a mood," or someone else was in a mood, they mean to imply that it was an unpleasant mental state in which the person was apparently restless, depressed, cranky, perhaps, or uncommunicative. In common speech when we say that a person is moody we are certainly trying to say that he is peculiar for the time being. We do not imply that he is cheerful and full of song and happy and in light spirits.

Now the fact of the matter is that when a person is singing in the bathroom and warbling all up and down the musical scale without any regard to what the neighbors may think or whether there is any harmony in the music or not, such a person is just as moody as one who is locked up in a corner of the bedroom and pouting and feeling so depressed that a pink elephant dancing in front of him couldn't make him smile. Frater Beaton calls our attention to the fact, however, that these emotional spells are manifest in regular cycles. This is the important thing to keep in mind. I remember long ago when studying in regard to the nature of the sympathetic part of the

human being that with women there were certain moody periods each month in accordance with the moon and that these had been called moon moods by many primitive types of people. It is very true that the moon does have a great influence upon the cycles of our mind so far as the mind's emotional expressions are concerned. But the moon can cause just as many peculiar happy periods during the month as it can cause depressing ones.

The value that lies in Frater Beaton's communication, however, is in his statement that once we realize that the emotional manifestations are periodical we can take advantage of these periods and thereby work in harmony with them. This leads at once to another phase of harmonizing our lives with universal law. Of course, the musician who has a period of emotional excitement of expression ever so often finds that he must sit down to the piano or go to his violin to play or perhaps to sing in order to express the mood that has come upon him. In this way some of the world's greatest masterpieces have been composed. If it is a happy, cheerful mood the music is accordingly of that nature, while if it is an occasional despondent mood we will see it reflected in the music. Artists work in the same way and a great many others such as writers and research workers, scientists and inventors.

Of course, the man who is working daily at a purely material task trying to earn a livelihood, cannot change his way of working or regulate the periods of his working according to such moods but we can, all of us, regulate our periods of thinking and re-action in accordance with such moods and in this way we will avoid being erratic and out of harmony.

Certainly if we try to do a different thing than our mood calls for, or try to suppress these moods through thinking they are abnormal or unnatural, we will at once throw ourselves out of harmony with natural law and then we are erratic and upset, nervous, and a failure in accomplishing the utmost. Each of us should study our own moods and try to find the good that is back of each one and then look for that good and work in harmony with that good during the period of the mood. This is truly the right way to harmonize the emotional side of our lives with the practical.

The Voice of the Tempter

Very often there are self-appointed leaders who carry out the work of the tempter by whispering—and they very often begin their work with a whispering campaign of dissatisfaction among their brethren—they carry out the idea of the voice of the tempter whispering at the threshold of progress, as mentioned in the Rosicrucian writings. What they actually do is to tempt the sincere and honest student from the real path of

inquiry and study into the by-ways of personal speculation. The arguments of these thinkers are always very logical sounding and reasonable in appeal. They invariably begin with a statement that their movement or plan is free from the taint of commercialism and that no fees, no dues, and no financial obligations are necessary and that a wholly voluntary offering is the only requirement. Their second subtle argument is that their work is the result of newer revelations to expand the ancient revelations of former organizations, as though there could be such a thing as new truths that take the place of old truths. They tempt the new student and new thinker into thinking that by some manner of research truths have been found that are more true and more understandable than the old truths. Such arguments are usually followed with the statement that the former organization or former associations of the leader were discovered to be negated or incomplete or of a non-spiritual nature. The young seeker is not aware of the fact that such expressions betray that the leader and tempter who says them is denying his former master and is denying appreciation and thankfulness to the school or system that enabled him to find the Path and discover the truths he has. To the thinking student, the most serious and important point about such arguments is that when any student of any school or system denies the master or denies the school its rightful indorsement he is betraying the Cosmic and violating all of the ethical laws of the Cosmic and is thereby revealing himself as unworthy of representing Cosmic truths.

Loyalty and an ever-ready expression of appreciation for the help that former masters and former schools have given is an ethical law of the Cosmic. He who denies his master or denies the one who brought him to the point of light or started him upon the Path, is sure to find the Path closed to him and all future chambers of knowledge locked. To follow such a person who has thus denied and betrayed his former teacher and instructor and brotherhood is to follow a blind person into the dark instead of following a leader into the light.

But because those who have broken away from the fraternity after only one or two years contact with it and have been tempted to establish systems and philosophies of their own and to betray the organization have been very few, indeed, and because the Rosicrucian fraternity has through its very merit and superiority held ninety-nine per cent of its members loyal and devoted, the fraternity has come down to us through the ages unaffected by these personal deflections and self-appointed leaders of opposing movements. This in itself is one of the most remarkable indorsements of the efficacy and genuineness of the Rosicrucian work. The fraternity is Cosmically

directed and protected or it would have not survived all of the trials and tribulations of national and international affairs of human strifes and contentions. And it has been especially protected against the attacks from its few enemies and the maliciousness of the few who have attempted to turn the tide of Rosicrucian activity in favor of their own self-instituted organizations.

It is notable that nearly every self-appointed leader or organizer of some new system seeks to draw his followers from some of the well-organized and well-conducted bodies of students rather than going out into the open field and soliciting followers among absolute strangers who have not yet found any Path or any system. These new leaders seem to feel that if they can make an appeal to their former associates on the basis that they are unselfishly advising them and unselfishly offering their services in helping them, they will be more successful in drawing to their own work those students that will help them to build up a personal following. It is the wrong thing to do, of course. It is equivalent to pilfering the work of others in a wholesale manner in order to avoid the necessity of thinking and study in the writing of one's books or works. It is less laborious, less costly, and more quickly profitable to sow seeds of discontent among those who are seeking and who are easily reached than to solicit among absolute strangers. But for this very reason students of all kinds in all organizations should be wary of the one who solicits among them on the basis of his sudden promotion to a higher status and his sudden research of newly revealed knowledge. Invariably there is a string attached to the unselfish offerings of such a person and the wise student will be wary of forsaking what is already established for the possible benefit of something that is still vague and indefinable, regardless of how subtly logical the arguments may be. And the real student will be naturally wary of one who shows a lack of appreciation, a lack of thankfulness and a lack of loyalty for these are the fundamentals by which true Cosmic development can be detected, and by which anyone is made worthy to continue to receive Cosmic illumination and if the new leader or the tempting one is lacking in these fundamentals you may be sure that he is also lacking in Cosmic direction and Cosmic guidance.

I hope that I have not taken too much of your time in touching on this subject today, but this is the only place where we can enter into an analytical study of these problems and I am sure that there are many members throughout our organization who can benefit by these words, and I trust that what I have said here this afternoon will appear in the Rosicrucian Forum for general instruction to our members.

Blood Tests

In the February Forum I discussed the value of having a blood test made in order to help our members discover in a practical way what benefits to their health were taking place through the work and exercises of our organization. If you did not read that article, turn back to the February Forum Magazine and read it under the title of "A Very Helpful Suggestion".

But please remember this: Do not have a blood test made and then send the report to us and ask us to analyze it for you and tell you what it means. Let your doctor explain it to you or the one who makes the test. We cannot attempt to read these reports and give a detailed explanation of them. Hundreds of such letters are coming to us and they are taking our time away from our regular work. A blood test is a scientific test but it has its plain explanation in plain understandable language and anyone who makes a blood test can explain it to you more perfectly than we can.

Remember that the blood test report may show what the physicians might call normal blood with nothing abnormal indicated. It is not this first report that is significant or important unless there is something abnormal about it which the physician should immediately explain to you. But after some months have passed and you have a second test and report, a comparison of the two reports should show a great improvement and it is this improvement in the second report that is interesting, not the condition of the first report. Even if the first report shows normal blood there can be a great improvement shown in the second report for the term normal blood simply means there is nothing seriously wrong, nothing seriously weak in the blood, but it does not mean the blood is at the highest degree of perfect condition. Each successive test of the blood should show an improvement, especially if the tests are three or four months apart and especially if the person having the test made is practicing and following the teachings and exercises given in our lessons.

Important Questions Answered

I have here a large package of letters asking many questions and most of the writers believe that these questions should be brought up at the Forum and answered for the benefit of many others. We will take these questions now and answer as many of them as is possible at this session.

The first one is in regard to the Emperor's wife, Mrs. H. Spencer Lewis. For some peculiar reason a number of letters on this subject have come during the past month and I believe it is well to anticipate any future questions in this re-

gard by making some statements that we have not made in the past simply because Mrs. Lewis thought it well to leave herself as a more or less unknown quantity in the general scheme of things. She believes that it has aided her in her work by having her actual existence and activities remain anonymous. However, in answer to the many questions asked, I wish to say that Mrs. Lewis answers a great many letters every week that are submitted to her in regard to personal problems arising in the lives of our women members. From out of our mail many such letters are extracted each week and handed to her and during the day and occasional hours of the evenings she writes these members long and helpful personal letters. She has been doing this for twelve years or more and generally her letters are signed in the name of the Council of Solace without any identification of personality. Mrs. Lewis was the first woman in North America to cross the threshold of initiation in one of our temples under the new period of operation and she has been an active student of the work ever since. She is a member of the Board of Directors and takes a keen interest in the promotion of such departments of our work as are of special benefit to the women and children.

In answer to other questions regarding her personal life, I wish to say that she would be reluctant to speak of these things, but I may be excused for making a few statements in answer to these questions.

Mrs. Lewis is the daughter of Simon J. Morfier, one time custom official at the port of New York. He was a descendant of the well-known General Morfier (Morphier) of Huguenot fame and of a very old French family. Mrs. Lewis was born in Brooklyn, New York, and educated in that city for a literary career and has been a contributor to various magazines for a number of years. Her poetry and other writings have appeared in western newspapers and magazines and her poetical work has been cited for appearance in a volume of American poetry being compiled by an eminent authority. She is a member of a number of clubs and a director and officer in some of them and devotes a great deal of her time to social welfare and cultural activities. She was appointed a counselor to Mills College for this district of California, thereby representing one of the most exclusive women's colleges in the United States. She has also been made a member of the Columbia Concert and Operatic Committee and is a member of other musical and literary committees carrying on special work in the West. At all of our Conventions and regular sessions in the Supreme Temple she is very active, making intimate contacts with all of the members in order to become familiar with their problems. In all of my visits to Europe and the official branches of

our organization in foreign lands, and in my many journeys to the lodges and branches of our organization in this country and Canada, Mrs. Lewis has been my companion and has made a host of friends among our members. Naturally, I am very proud of this fact and very happy about it because it lightens my burdens to a great extent and in addition to being a great inspiration and help in the preparation of my private manuscripts and work at home, she has been able to carry a large portion of my confidential activities with members on her shoulders, thus widening the field of our mutual activities along these lines.

I have to smile over a number of other letters in which the request is made that some time in *The Rosicrucian Digest* there appear a picture of Mrs. Lewis and myself so that more of our members may become acquainted with her and have a picture of both of us to frame. It is many years since I have had an official picture taken and I do not like this form of publicity. There are dozens of foreign lodges and a hundred or more of our branches that have asked for official pictures of the Imperator and I presume they are justified in this request because nearly all of these branches have sent us photographs of their chief officers. I, therefore, suppose that one of these days the Secretary and Grand Master and other officers will prevail upon Mrs. Lewis and myself to have a picture taken. I hope that I have answered all of the points raised in these letters in regard to these personal matters.

Mystics in Tibet

The next question is in regard to the Great White Brotherhood in the Himalayas. Questions along this line seem to come to us every month in every year from members who have not read what we have said on this subject before. We wish to say very emphatically that the headquarters of the Great White Brotherhood is not located nor part of the temples and other buildings used and occupied by the chief of the Buddhist religion at Lassa. I wish to make it plain again that there are three large organizations located in Tibet with which we have any acquaintance at all. Undoubtedly, there are many others that are of questionable purpose and of no interest to anyone of the Western world. One of the three organizations is the Buddhist religion of Tibet and parts of China and Japan, which is not connected with the modern Buddhist movement that is spreading throughout the world and which has no symbols of a so-called heathen ritual or form of teachings. The second movement in Tibet is that which is known as the Black Brotherhood and is composed mostly of the outcasts of other countries who come into Tibet seeking their own

level among types of persons who are of an anarchistic nature and believe in and try to practice black magic and all of the old superstitions and attempt to foster these things in other countries. The third movement is the Great White Brotherhood, opposed not only to the work of the Black Brotherhood in Tibet but to similar work throughout the world and free from all religious distinctions and sectarian discriminations.

In answer to the questions regarding the recent pilgrimages and expeditions into Tibet, I want to say that while many of these have recently succeeded in getting within the sacred limits of the temples and monasteries at Lassa and some of them have contacted the terrible conditions found in the districts occupied by the Black Brotherhood, very few if any of them have succeeded in contacting even the outer circle of the sacred district of the Great White Brotherhood. Those few qualified representatives of governments who have had proper reason to contact the temples and officials at the Great White Brotherhood have written or said little about their expedition because they knew that they were dealing with matters of little interest to the public at large and that the Great White Brotherhood had its own ways and means of giving information about itself through the proper channels. When men and women of gentle culture and intelligence contact such places they know instantly that they are not dealing with matters of public interest and do not risk having their impressions and reports ridiculed or misinterpreted by sensational newspapers. Therefore, they do not give interviews or write public announcements upon their return from such expeditions.

The only man who has had absolutely free intercourse with the Great White Brotherhood and who has been permitted to go and come as he wills and to speak freely of what he has seen and witnessed is Frater Nicholas Roerich, who is a special world-wide legate of the Great White Brotherhood, an eminent artist, a profound philosopher, a highly evolved mystic, and an intense worker in behalf of humanity. In his great museum building on Riverside Drive in New York will be seen many relics brought from the very heart of the sacred precincts of the Great White Brotherhood in Tibet and in some of his private writings and pictures one sees much of the great work that is carried on by this organization. The article by Frater Roerich which appeared in the May issue of our *Rosicrucian Digest* will give members some idea of his understanding of the Great White Brotherhood problems. Frater Roerich is a very old initiate of the Rosicrucian Brotherhood and a high initiate of the Great White Brotherhood and is a representative of the AMORC of North America in

all official sessions of the Great White Brotherhood in Tibet.

Giving Treatments to Others

Many questions come to us asking us to outline the ethical and legal aspects involved in the giving of treatments at home.

In answer to these questions, I want to say very positively that each and every member of our organization who is not a licensed physician should not attempt to give treatments to the general public, or to friends, or neighbors, or especially strangers who may come to them or solicit their help. The lessons contained in our course of study regarding treatment work, especially those lessons pertaining to contact treatments where the patient must be present in the same room with the one giving the treatments, are for the purpose of enabling our members to take care of any emergency that may arise in the home to help alleviate any pain or suffering among members of his or her family. These lessons are not intended to make healers or treatment practitioners out of our members so that they can give treatments to anyone and everyone. The Rosicrucian organization is not a healing cult nor a movement for the progression of any new or old system of therapeutics. The healing work is purely incidental and is only one of the phases of our teachings and only one of the many benefits that come to our members as a result of their association with us.

Ethically and legally no member who is not a licensed physician should give any treatments to anyone outside of his own home and he should never do even this without the assistance of a regular licensed physician, if he has any suspicion that the illness may be a contagious one, or a very serious one, or one which he does not thoroughly understand. It is always better to call in a licensed physician to have the patient's troubles properly diagnosed and properly treated, for such treatment will not interfere with whatever additional help is given by our members through our own methods and it will save many embarrassments.

According to the laws of most states any person who gives a treatment to another person with or without any fee or with or without any attempt to make a complete cure is "practicing medicine" within the meaning of the laws and is therefore liable to a fine, or imprisonment, or both. When we speak of a licensed physician we mean a physician who is licensed by the medical society or state board and is therefore legally permitted to practice whatever system he has studied and from which he has graduated and received permission to proceed as a practitioner.

Some of our members have attempted to treat strangers and to almost set themselves up in the

business of healing. Because of the great success they have with our principles they find it very attractive to help many people and build up a reputation as a successful healer. Many of these have found themselves suddenly face to face with a legal problem and have been heavily fined or threatened with imprisonment. It is not a question of whether they accept fees or a voluntary donation or anything else. It is merely that they are violating the law by giving treatments without being licensed to do so.

If any of our members write in and say they want to do healing work properly and free from Cosmic and legal complications, tell them to write for a copy of our new booklet *The Rosicrucian Art of Absent Healing*. By sending fifteen cents to the Supply Bureau this book will be sent to them and it will be very helpful. But again I must warn all of our members against attempting to establish themselves in the healing work among strangers unless they are licensed practitioners.

An Astrological Help

I am quite sure that throughout our membership there are thousands of persons who are considerably interested in astrology. Most of them, of course, are patrons of astrology and have occasional horoscopes made or seek advice from astrologers. The remainder are those who are students of the art of astrology and who practice it more or less privately or professionally. I have a message for all of these and a recommendation to make.

We do not deal with the subject of astrology for a number of reasons, the principal one being that any form of astrology that is cut and dried and put up in book form or pamphlet form to fit the average person is an insult to the real possibilities of astrology and an insult to the intelligence of the buyer of horoscopes or the student of the art. Astrology is something that must be reduced to the utmost of personal and intimate attention and it cannot be taught without a close contact between the teacher and student and no true horoscope can be made unless many hours and many days of time and careful thought are spent by the maker of the horoscope. All of this involves a cost that is too great to reduce the instruction or the reading to a nominal sum. Furthermore, the making and reading of horoscopes cannot be classed as a necessary part of our teachings. The fundamental principles underlying astrological, Cosmological, planetary influences are included in our teachings and with consistency and appropriateness, and that is as far as it is necessary for us to go.

We have always maintained—after a very long and intimate experience with astrology in all of

its phases — that there is entirely too much bunkum and fraud associated with the making and reading of so-called astrological horoscopes and that until the time comes when the art of astrology can be restricted and controlled and the public saved from wasting thousands of dollars annually in foolish, inconsistent, useless "readings," we do not want to do anything or say anything that will foster an interest in astrology. This because the unwise, the unlearned and inexperienced may take our casual remarks or our praise of the good points in astrology as an indorsement or recommendation and through the lack of experience and wisdom fall prey to one of the many inconsistent practitioners who can be found in practically every city of the country. We feel that we have been doing astrology less harm and our members and readers more good by our unqualified and unmodified condemnation of astrology than by attempting to qualify our statements and condemn only the popular errors in the art.

We have had the support and the indorsement of many of the world's best astrologers in the attitude that we have taken, but, of course, we have called forth the criticism of the "fortune tellers" and those who publish cheap or expensive books which claim to tell the whole art in an easy manner and make practical astrologers out of anyone in a few weeks. We have attracted the criticism of some other occult and mystical organizations that depend upon astrology and their astrological books and "readings" for a major part of their income. But, as I have said, we have had the support in our contentions of the real, genuine, and honest astrologers of every country.

Now I have a recommendation to make to those who are students of astrology, or who are deeply interested in it enough to want to read their own horoscope correctly. I have found through the investigations of our good Frater Marx in Philadelphia that there is close to us here in California one astrologer who not only agrees with our view-point about the crime of the present-day popular perversions of astrology, but who has evolved ways and means in the study and practice of astrology that eliminates the great amount of guess work and fraudulent interpretations that are wilfully put into horoscopes for the sake of pleasing patrons and drawing large fees from them.

He claims, first of all, that for anyone to get any real benefit from astrology he should become familiar enough with it to be able to read his own astrological horoscopes and interpret them and understand them and not become wholly dependent upon the translation and interpretations of some bad practitioner who soon becomes

a crutch upon which the individual leans and who takes advantage of this dependence upon him to keep his patrons more or less in the dark all the time. He claims furthermore that there are so many inconsistencies, contradictions, and unscientific principles in the average astrological book and guide to astrology that it is no wonder that scientific minds smile at the statements made in these books, and learned persons cast it all aside. He has spent years proving to himself that the average astrological book sold today is based upon the earliest astrological books written in which the author's personal opinion is presented and from which early books all the modern ones have been copied and recopied without any corrections being made or revisions undertaken. He set himself to the great task some time ago to prepare an astrological dictionary with a guide to reading one's own horoscope that would be free of the technical, scientific, and common-sense errors to be found in other astrological works. Now he has completed this great work and I have examined a copy of it and I am heartily indorsing it to those who are students of astrology or those who are sufficiently acquainted with the fundamentals of astrology to read their own horoscopes. The book is by L. Edward Johndro and is called, *The Astrological Dictionary and Self-Reading Horoscope*. The book is sold for two dollars and with it goes an astrological map made according to the birthdate of the buyer of the book containing an aspectarian chart and many other mathematical and astrological facts which enable the buyer of the book to read his own horoscope by using the dictionary. Everyone who sees this map will realize that the simplified, scientific manner in which it is made makes it possible for Mr. Johndro or his assistant to sell such a map and the book for two dollars with efficiency and with accurateness. Therefore, Mr. Johndro is apparently properly paid for his time and for his work and there is no reason for any incompetency due to lack of sufficient remuneration. Yet this is undoubtedly one of the best helps to both the patron of astrology and the practitioner of it that one could have, for the dictionary will help every astrological student in the most intricate problems of astrology without tiresome effort.

I wish to announce to all of our members that if any of them now more or less familiar with astrology and with the making and reading of horoscopes desire to have this scientific map and the dictionary, they may have it by sending a letter addressed to Mr. L. Edward Johndro, 1435 Meade Street, San Diego, California. Inclose in the letter your remittance of two dollars and be sure to give your full name and state your sex and your birthdate and place of birth. In giving

your birthday remember to give the day, the date, month, the year, and the hour and minute if possible, and also the city and country of birth. Be sure to give your name and address clearly and if you are sending cash, have your letter registered. Mr. Johndro is not a member of our organization and in no way connected with it and this recommendation of ours is made purely upon the basis of merit as with hundreds of other books we have recommended in the past and many other things in addition to books.

One word of warning I must repeat: Mr. Johndro does not teach astrology, for it cannot be taught properly by mail, and Mr. Johndro does not make or accept the horoscope maps of persons and interpret them and send typewritten readings. Therefore, unless you are more or less familiar with astrology or thoroughly acquainted with it, do not send for this dictionary and map, expecting it to automatically turn itself into a reading for you.

For those who are not students of astrology but wish to become acquainted with it and learn many of the interesting facts about astral influences and planetary effects upon lives, I recommend that they subscribe to the National Astrological Journal, which is edited by a number of the most conscientious astrological writers in this country, including Mr. Johndro. This new astrological publication, based upon new principles and dealing exclusively with the truth of astrology, has grown rapidly through meeting the demand of thousands of persons who want nothing but the truth. Therefore, you may send to Mr. Johndro at the above address either a dollar for four months' trial subscription to the National Astrological Journal or \$2.50 for a year's subscription.

I hope that this will now take care of the inquiries and requests of our hundreds of members who are constantly asking us about reliable and dependable astrological information.

Giving Material Help

One of the problems that often perplexes me because of the difficulty we find in solving it is that of trying to guide our members in a rational way in the giving of material help to others. It is especially difficult when we find that our members are giving money or other material things to those who come to them asking for it. It is so easy to make mistakes in this regard and, on the other hand, it is so easy to remain indifferent under the belief that one is avoiding the errors of wrong giving.

We are not the only organization of a fraternal nature where the members are approached by those who make a living out of soliciting help, especially financial help.

I trust that all of our members will read in the Forum magazine what I am now saying, for it is for their benefit. There are two kinds of persons who should be carefully investigated before much help is given to them. First, there is the person who claims to be a member belonging to one of our branches and who lost or mislaid his membership card and who is now stranded in some distant city and wants the members of that city to help him. This is the kind of solicitation that is well-known to every fraternal organization. In ninety per cent of the cases the one who is pleading for help is not a member of the organization at all but has become familiar with its terminology and general purpose through reading some of its literature. If very closely questioned it would be found that he has never been a member, or at least was a member for only a few days and was then either suspended or asked to resign for some very excellent reason. Persons who are strangers and who call at our branches, or who call upon individual members of our Order asking for help, should be requested to show a membership card proving that they are either in good standing or have paid dues up to within a very recent date. It may be argued that a person who is in want could not possibly have his dues paid up to date, but therein lies the loop hole for the pretender to take advantage of you. If he cannot show a membership card and prove he is a member in good standing and worthy of your special help, then you should deny him any special favors as a member until you can investigate. Of course, if you choose to help such a person in the same manner as you would any stranger who may not be a member of this organization, that is a matter for your own mind and heart to answer. But you should take into account the fact that anyone who will stoop to pretend to be a member of the organization for the sake of working on your fraternal sympathy is unworthy of your help under any circumstances. Some such persons have gone from city to city and collected large sums of money and even clothing and other things upon the promise of repayment or a return of the articles.

The second type of person is the one who lives right in the community of one of our branches and who has actually been a member or may be a member at the present time, but who is constantly soliciting financial help on the grounds that he or she is unable to find employment or find any means of support. These persons are few indeed, for we seldom find an actual member in our organization who is in such a predicament even during these trying times. But if anyone claims to you to be in special need and there is a Sunshine Circle operating in connection with this Lodge or Chapter, then you should have that

person go to the Sunshine Circle and solicit help. The Sunshine Circle will help each person in the proper way and will prevent you from making any mistakes by giving to the occasional person who is a professional solicitor and who has no intention of finding any work or any other means of support so long as he or she can beg and borrow.

Sunshine Circles

In connection with the foregoing, I wish to have all of our members everywhere realize that a Sunshine Circle carrying out the humanitarian and charitable work of Rosicrucianism can only be established in such cities and communities as where we have a branch properly chartered and operating under officers duly elected and approved by us. A Rosicrucian Sunshine Circle cannot be formed by one individual in any city or community where we have no branch Lodge, Chapter, or official group of members at the present time.

I make this statement because of what appeared in a recent issue of a Forum magazine urging the establishment of more Rosicrucian Sunshine Circles and because of the correspondence resulting therefrom, coming from persons who live in sections where we have no chartered organization.

Giving Cosmic Help

Regardless of the foregoing matter of giving money and other material things to the needy, it is often felt by those who do the giving that the Cosmic expects them to share with others some of their blessings and, therefore, when a knock comes to the door and a pleading hand is held out before them, they feel they are bound by a sacred obligation to the Cosmic to give freely and to give without questioning.

Now it is absolutely true that the Cosmic expects each and every one of us to share with others some percentage of our bounties, and it is also true that the Cosmic takes keen delight in noting any expression of appreciation on our part that is in the form of a free will gift to some needy person.

Many members write to us and state they are getting so much benefit out of the teachings and laws and principles and are deriving so much benefit from the changes that have taken place in their lives, that they feel they must express their appreciation to the Cosmic in some practical manner and, therefore, look upon themselves as channels through which the Cosmic may help others in a material way. These persons are generally unassociated with any one of our local

branches or chartered groups and feel, therefore, that the easiest way to express their appreciation of the Cosmic and share the Cosmic benediction is to give something of a material nature to some needy person.

This is an excellent idea and one which we foster, especially in connection with the work of the Cathedral of the Soul, but once again we must call your attention to the fact that discrimination must be used. We do not believe in so-called organized charity where prolonged and cold-hearted investigations are made and red tape routine is used in every move toward charity, but we do believe in common sense being used to avoid giving to the unworthy or to the professional beggar. Our members, therefore, should make sure that the person they are trying to help is not depending solely upon such help. Make some investigation, but make it promptly so that if the person is worthy there will be no delay in giving help. You can always be sure, however, that your donations and gifts will reach the proper ones by sending the money either to our Council of Solace or to the Sunshine Circle chairman of your city, if there is such a group in your city. In this way you will be helping the other person and at the same time showing proper appreciation to the Cosmic and working with the Cosmic in what it wants to do.

For Expectant Mothers and Others

Now I want to call the attention of our Forum to another horrible case of mistreatment during the period when expectant mothers should be given the proper care and, incidentally, I want to call the attention of all mothers to something that will interest them, since it bears upon the problems of childhood.

I hope every mother and every father and every young woman who expects to become married will read this in our Forum magazine and benefit by this terrible lesson.

One of our good Sorors living in the northwest of the United States has a little boy three years old who has been unable to walk and who seemed to be suffering from what a number of physicians said was rickets. Various kinds of treatments for rickets have been given the child without avail and the parents had written to us for help, asking that the Cosmic bring some relief to this great problem. Shortly after sending the letter to us a stranger called at the home of the member, advertising a new kind of breakfast cereal. In discussing the merits of this cereal for children the mother explained to the woman the condition of her child. The woman looked at the child and examined him carefully for a minute or two and then said to the mother, "This is not a case of

rickets but of something more serious, and I want to recommend to you a man, a certain physician, who will be able to tell you the truth."

When this physician called the next day and made a careful examination of the child, he announced very positively that the child was not suffering from rickets, but from a touch of infantile paralysis and needed immediate and careful treatment. Such cases, when neglected, lead to lifetime paralysis and a deformed body.

Now the mother discovered through this doctor the cause of her baby's condition, and this is the pitiful story that I want all of you to know. I am going to quote the mother's letter in her own words:

"Now I must tell you what caused all of this. When I was pregnant I could not digest my food properly, so the woman physician I had proceeded to give me hypodermic injections. The first time she used the hypodermic I asked her if she was giving me any form of dope and she replied in this manner, 'Some people think that whenever you use a needle you are giving them dope. But there are many other things you can do with a hypodermic needle, and I am not using dope for you.'

"I was trusting and I took her word for it. When the time came for the delivery of my child it seemed to be impossible, and as conditions grew worse hourly, it was decided that I must have a caesarean operation. After I had suffered for many hours the woman physician who had treated me with the hypodermic again used it on me to ease my suffering. The next day the hypodermic was used on me again each time that I awakened, and yet this woman physician claimed that it was not dope and I had faith in her.

"The specialist now claims that the woman physician had lied to me and that my baby's condition is a typical result of hypodermic injections during pregnancy. I won't try to tell you how shocked I was to discover this. I had so much faith in the woman physician and it never occurred to me that in addition to probably affecting me these hypodermic injections could affect the unborn baby.

"My great consolation at the present time is that you are helping me and that the Cosmic must be sympathetically assisting me for I am convinced that the Cosmic sent to my home a woman selling something who was observant enough and well-trained enough to give me just the right advice about my baby and to put me in touch with someone who could help him. I have noticed in the past that the Cosmic has always been quick to help us whenever we have been facing a crisis and this strange way of sending an unknown person into my home who would recog-

nize the true nature of the condition instead of letting us continue to treat the baby for rickets, is typical of the unusual ways in which God works. The new treatment for the baby will cost at least \$150 a month and while we are willing to spend all this and more to help the little fellow, our problem now is to try and secure this additional money, but we have faith that the Cosmic will help us as it has helped us in getting money on other occasions to help others.

"Our great inspiration has been the AMORC teachings in all of our trials and tribulations for the organization has also done so much to help us see things in the proper way and live rightly. If I had only had the right guidance during the months preceding the birth, then I could not have had this present problem."

Now, Sorors and Fraters, and everyone, what are we to think of such a case as this? Let us eliminate entirely the fact that the physician who used the hypodermic needle was a woman—although that seems to make the whole thing more incongruous than ever, for we do expect that a woman physician would have been more sympathetic of the condition and the great principles involved. But think of any physician attempting to regulate the diet of anyone, whether it be a pregnant woman or an old man, a child of a perfectly healthy adult, by the use of hypodermic injections or any kind of drugs.

It is true that during pregnancy the digestive system is disturbed or becomes easily disturbed by wrong eating, lack of exercise, or other violations of natural laws. Hundreds of things which a woman may do without paying any noticeable penalty when she is not in such a condition are not tolerated by the physical body when the angels of children are hovering over her. She must be more careful of her eating, drinking, sleeping, exercise, and everything else and even of what she thinks and what she hears and the kind of music and stories and what colors she surrounds herself with and how the people in her family address her and the amount of fear and worry she has to contend with. Little, simple, emotional things in the heart and mind of her husband or dear ones will have a very important effect upon her and the unborn child. Think then what a great effect upon her and the child would be the use of poisonous drugs introduced into her system. The whole of human nature and the very cells and invisible electrons composing the cells of a human body protest against the use of drugs at any time. During pregnancy nature tries to make a woman's health perfect. It brings a temporary suspension to all acute diseases and even stops the progress of cancer, tuberculosis, and other tissue destroying operations and purifies the blood, all for the purpose of giv-

ing the little body within every opportunity to grow strong and normal and uncontaminated. Think, then, of slapping the Cosmic and its laws in the face and of insulting divine principles and degrading the human laws by introducing poisonous, abhorrent, detested drugs into the system for the system to absorb and then try to neutralize and expel.

What a way to treat simple indigestion! Every drugless school of medicine knows there are many ways of helping indigestion in such a case without the use of drugs of any kind and every medical man knows that drugs are the last things to use in such a case.

We hold no brief whatsoever for the inane, fanatical attacks on the medical science by those persons who contend that there is no good to be found in the material elements of this earth and that matter is all an error and all material things sinful. It is too sweeping a statement and too broad and inclusive to be true, for God made all things and all things have some special use. We do not believe in condemning the medical practice because it has made errors or because some of its principles are based upon errors. There are just as many errors to be found in the form of illogical thinking of some of the fanatical drugless physicians and schools of naturopathy as to be found in the medical systems. But such incidents as the one described above tends only to add fuel to the rapidly increasing fire that is burning in the hearts of millions of persons who are protesting against all forms of medical therapy. It takes only such a case as this in one community and in the life of one individual to spread to and influence the lives of hundreds who are intimately acquainted with the persons and who become thereafter potent enemies of the medical practice. They point out with perhaps no real logic that any of the worst errors made by the drugless people could not produce as horrible and sorrowful results as the slightest error can produce when made by the medical people. This is not true and is unsound reasoning. We thank God that very few such errors are made, but we must use each and every one of them as a warning to our members and friends not to allow one physician's peculiar advice to be accepted when it seems out of the ordinary and questionable. If this good mother who seemed fearful of the use of the hypodermic when first brought to her attention had consulted another medical physician, undoubtedly she would have been saved from the situation that has faced her for a number of years. A thousand medical men would have condemned this practice in the face of the recommendation of but one who indorsed it.

Perhaps the greater lesson besides that of watchfulness and a refusal to accept any recommendation that seems extraordinarily unusual is that more expectant mothers should take an opportunity to study and read about the care of themselves and of their diet and thinking and living before the birth of their child. They should become familiar with prenatal influences and the laws involved. The average medical man will recommend such a course of study and we are happy that our organization through its Child Culture Department can give to prospective mothers this sort of study and help.

Surely all of us will extend to this mother our sympathetic understanding and add a prayer that the Cosmic will continue to help the mother and child as it has started out to do so that the little boy will soon be walking and nature glorified again with one more victory.

Even the experience of the mother at the time of birth was far different from that of the thousands of cases handled by the Council of Solace through our own metaphysical system. As we have said on many occasions, we are specializing in this help to mothers at such a time and the records show that in all of these fifteen years of specialized help each and every case has been simple, very short in any form of suffering, perfectly normal and natural, and a surprise to everyone. Every member and the relatives in the family of every member of our organization is entitled to this special service at the critical moment by merely asking for it by telegraph and we are happy in being able to help so many in one of the great and mysterious trials of life.

Jesus Forgives

Here is a question of mystical interest to all of our members and yet it involves a fundamental of theology and Christian doctrine. One of our members in Minneapolis asks this question: "What is meant by the statement in the Ninth Chapter and sixth verse of Matthew which reads: 'The Son of man hath power on earth to forgive sins'."

This Soror says that according to her understanding the people whom Jesus healed had not sinned against Him and others who sinned in many ways had not sinned against Jesus in any sense, then why should Jesus forgive them and why should He have the power to forgive them or why should He have assumed the arbitrary authority to forgive them? Since sinners had sinned against God and against divine laws, God alone should be the one to be able to forgive. She wants to know if the verse in the chapter has been correctly quoted or translated.

In the first place, we cannot rely upon the exact translation of any particular sentence attri-

buted to Jesus. The utmost that we can depend upon, and from a mystical point of view that is quite sufficient, is the spirit of the sentences and paragraphs attributed to Him. We all know that listening to an orator, preacher, or lecturer delivering his sermon or listening in person makes an entirely different impression upon us than when we read his exact words taken down precisely by shorthand. In such a case there is no change in the wording, but there may be a change in punctuation, since in such a case the punctuation is more or less arbitrarily used by the reporter, and many pauses or breaks in the flow of speech which gives emphasis to what the lecturer is saying are overlooked. Then there is the additional shade of meaning that is often given by the emphasis upon a carefully selected word in a sentence. All of these are lacking in a cold, printed form of any discourse. For these and many other reasons we should not pin our faith and our understanding to the precise words used in the Bible.

Every mystic understands that when Jesus said He forgave the sins of others He was speaking as a representative of God and as a channel for the Cosmic laws. He meant that in the mind and consciousness of God and the Cosmic the sins were being forgiven to such an extent as any sin can be forgiven. Forgiving the sins did not mean completely neutralizing them, completely wiping them out of all existence and leaving the person in the same status as though he never committed a sin. It meant the forgiving or prevention of the direct results of the sin and thereby leaving the sinner only the burden of remembering the lesson and thus making proper compensation. Jesus meant to teach this idea and tried to make plain the fact that if we asked God or the Cosmic or asked God through Jesus, the representative and Son of God, the emissary of God's omnipotence, for forgiveness, the very attitude on our part was one of admission of guilt, regret for our act, a recognition of the omnipotence of God, and an agreement to make compensation for our error. All of these combined would neutralize part of the Karmic debt that would follow any and every violation of divine or natural law. I am sure that this is the true and correct mystical interpretation of the quoted passage.

Our Strange Complexes

Here we have an interesting subject for our study this morning and I think that all of our members and readers of the Forum magazine will enjoy it. One of our members asks these very intriguing questions: "Is it possible to develop a terrible complex solely from some suggestion that is given to you as a child in the present incar-

nation? Is it possible to carry over a complex from one incarnation to the other, paying for some mistake made in a previous incarnation?"

Complexes are peculiar things and often become very serious in the lives of human beings. Another word for complex is "a fixed idea." In some cases these complex ideas may become "obsessions" or as some psychiatrists call them, "dominant ideas." In other cases these complexes become controlling factors in their thinking and therefore in our living. A great many of them are unconsciously used or at least are so logically reasonable to our thinking that we do not know they are complexes and, therefore, allow them to control us unconsciously.

Most of the complexes originate in the child mind or are carried over from a previous incarnation. At least they become objectively born in the child mind from having inherited them from the past or having been taught by the parent or some teacher or friend. The child mind develops this idea with absolute faith and confidence until it becomes as fixed as certain of our moral standards and ideas. Very often these complexes are associated with ideas of morality, religion, or social customs. Very generally the average human being has complexes regarding racial distinctions and differences. It is impossible to list here many of the most common complexes for it would really take a long dictionary to name them and give a brief description of them. I am sure our members will recognize the ones they have as soon as we begin to enumerate a few of them. I mean such complexes as the following:

1. The belief among some persons of a certain Christian religious denomination that all Jews and people of the Jewish religion are not to be trusted and are deceitful and unworthy because they were the crucifiers of Jesus and the enemies of Christianity. This idea is wrongly taught in many Sunday schools and is without historical foundation or any worthiness of consideration in the mind of an honest and fair thinking person. But it continues to affect the lives of many persons and affects their dealings with people of the Jewish race and leads them into many unhappy situations, doubts, mistrusts, and hatreds.

2. The fixed belief that God is constantly spying upon us and watching our every move and thought for the purpose of slyly and wrathfully striking us down with some illness, misfortune, pain, suffering, or as a result of each violation of natural or divine law and especially for the violation of any ecclesiastical law. This leads to a fear of God and a fear of certain laws and principles which have been explained as God's special rules, the violation of any one of which brings bad luck, disease, or instant death.

3. The complex ideas that the doing of certain unusual or uncommon things will bring bad luck or sudden misfortune, such as walking under a ladder, spilling salt on the table, putting the left shoe on first, raising an umbrella over the head in the house, putting shoes on a table, crossing knives on a table, looking into the eyes of a cross-eyed person, crossing the path of a hunch back, allowing a black cat to cross your path, and a thousand other similar ideas.

4. Complex ideas associated with social customs such as not allowing thirteen people to be seated at a table, signing one's name wrongly on social invitations, not having the right persons at a wedding, and many thousands of similar ideas.

Many of these complexes are quite original with each person and are unlike anything else that anyone has ever heard of. These are a result of peculiar ideas held by mother, father, or both parents and taught to a child in its infancy and thus made a permanent and dominating idea in the life of the child. Many of these unique and peculiar ideas have caused the adult in later life a great deal of trouble and generally a wrong comprehension of many of the fundamental principles of life to such an extent that they have come through life misunderstanding many truths, misbelieving many others, and holding fast to some ideas which have wrecked their social, financial, and physical standing.

The complexes or fixed ideas which have been allowed to dominate a person's thinking and living throughout a full life here on earth are very apt to be carried over into the next incarnation as a fundamental complex and it takes training and wilful action to gradually overcome them if they are overcome at all.

Thus we see we are very much creatures of our thinking and it behooves us to have the broadest kind of training and education in order to make sure that we have not inherited and developed some ancient, complex idea, or developed one from the teachings given to us by our parents, our early school teachers, and our friends. Many of the fixed ideas that affect children were developed when children were in the so-called kindergarten grades under some teacher who had such peculiar ideas. Generally speaking, the unusual ideas held by children's playmates are not as easily and permanently adopted by other children as those ideas held by their parents or older persons, for a child soon recognizes that different children have different ideas and a child does not feel at all wrong in ignoring and casting aside the peculiar ideas of a playmate. However, the ideas promulgated by a teacher or by the parents are very apt to be considered by the

children as actual truths of life, and, therefore, adopted and eternally supported.

It is in this field that the work of the Junior branches of our Order throughout the country can do a great work. Teaching the children universal love for all human beings and all living creatures and teaching a broad tolerance for all nations or tribes of tongues and all religious creeds and teaching the fundamental truth that God is always loving, merciful, and just, and that all pain and suffering and misunderstanding is of our own making because of our ignorance of laws, will act as a preventative for the adoption in the child mind of any or most of the peculiar complexes that have so greatly affected the adult life.

Your Weekly Monographs

An interesting point came up in one of the letters in my correspondence this morning, and I laid it aside to bring it to your attention this afternoon. One of our members who is traveling a great deal left his monographs unprotected at home, and his wife wrote to us saying that although she was not a member she had often been tempted to read some of his lessons, but believed that they were secret and therefore never touched them. But she said that since her husband was traveling so much and was often gone for a whole year, she felt that they should be in some safer place than in a mere box at home. She said that she felt like sending them to one of the nearest lodges to be kept under lock and key, or sending them to us for that purpose. Then she added this comment. "I suppose my husband has paid for each one of these lessons, and therefore owns them as his personal property, and I should not dispose of them without his permission." I wonder if our members understand correctly that no member in the AMORC organization has ever paid for any of the regular Neophyte or Temple Monographs. On the cover of each Monograph it is distinctly stated that these lessons are not common property to be sold, and owned by anyone outside of the organization. They are not like lessons from a correspondence school that are purchased in accordance with their number or amount of contents. We have stated in our Manual, and in all our propaganda literature, and in the first lessons that go to every correspondence member that the dues paid each month by our members are not paid for the teachings. The teachings are never sold, but given freely as an additional privilege, or as a help, and each Monograph is merely loaned to the member for study. He is told in the Monograph that he should prepare to have a large box in his room in which to keep his lessons, and that this box

should have a lock on it, and a label bearing his name, and a statement to the effect that in case of any accident or transition, the box containing the Monographs is to be sent directly to headquarters in San Jose.

Our members, in paying their dues each month, are doing no more than members of any other fraternity so far as the teachings are concerned. There are many fraternities in this country which have no teachings outside of the verbal discourses or lectures given when the members assemble for their ritualistic ceremonies. There are no graded courses of study offered by these fraternities, and the dues that the members pay are membership dues for the privilege of being a member of the organization and sharing in its fraternal benefits.

The fraternal benefits of organizations are various, according to the nature of the organization. Very few fraternal organizations have the benefits that the Rosicrucian Order offers to the members. One of the outstanding Rosicrucian benefits is that of assistance in case of illness with treatments and other helps that prevent diseases, relieve conditions, and often prevent serious operations and long spells of incapacity. A second privilege is that of consultation in regard to the problems of life, and the way to meet them and overcome them. Hundreds of our members have stated that this advice alone has saved them ten times more than the membership fees amount to each year, while others frankly admit that the improvement in their business and in their social affairs has been greater than any money could compensate for. Another benefit is that of meeting with members, or being guided through discussions with others, and through correspondence in the ways and means of improving oneself in life, and developing certain faculties and certain abilities. Perhaps one of the greatest benefits, so far as the broad work of the organization is concerned, is that the organization affords a proper system for the rendering of service to God and humanity in the practical things of life. These are the regular benefits of membership, and in many countries constitute almost all of the benefits to be derived from fraternal membership. The fact that AMORC in North America sends to each one of its members a weekly communication or lesson in the form of a monograph dealing with the explanation of some profound principle is simply a sign and gesture of additional help, and does not mean that the dues paid each month are for these monographs alone.

I am a member, for instance, of the Kiwanis Club. It is an international organization almost like a fraternity, and, in fact, is looked upon by many men as a fraternal organization. My dues in this organization, including the luncheon here each week, amount to almost three times the dues

of the AMORC members each year, and yet I receive no graded lessons, no personal instructions, no studies, no course of personal unfoldment, or anything of this kind. If Kiwanis were to issue a course of personal lectures and lessons to its members and did not ask an additional fee for these studies, no one could rightfully say that the money I paid each year for membership in the club was paying for these courses of lessons. Certainly, I could not take the lessons thus issued and hold them as personal property having been bought by me, and therefore legally my own.

There are a number of churches in America, the Christian Science Church, for instance, in which mere membership in the Church costs far more than the annual dues of AMORC, and yet these churches do not give to their members any graded system of instruction sent to their homes by mail. You pay for membership in fraternal organizations on the basis of the cost of operating, and the basis of good that is done to you and for you. The same is true in regard to our work, and the weekly monographs are an additional matter, the instruction being freely given, the lessons loaned to you, and in no sense has any member a legal right or any other right to sell these instructions or dispose of them in any manner except in accordance with the dictates of the Supreme Lodge.

Any violation of the rule regarding the selling of lessons or the use of them in any way that is not according to the statutes of the organization is liable to bring a member into legal difficulties. But every member should have a trunk or a large casket or box in which he files away his Monographs for future reference, and where they will be kept safely from the hands and eyes of those who have no privilege to read them. If the lessons are not returned when a person passes on, or when someone goes away to some distant land to live for many years, they should be destroyed, burned, or otherwise disposed of, so that no one else may be able to get them. I hope this explanation will reach our members and make this point perfectly clear to them.

An Unusual Marriage

I want to announce to all of our members this afternoon a very interesting marriage that took place in North America recently. One of our members in the Midwest, a member of the Greek Catholic Church, met a young woman who is also a member of our organization. A courtship followed and eventually a marriage, and the marriage was performed by a priest of the Greek Catholic Church who is also a member of our organization. The priest wrote to me and said that this was probably the first time in the his-

tory of his church that two Rosicrucian students, members of the church, were married by a priest of the church who was also a Rosicrucian student. I think it is the first time in the history of our organization in America when such an event has occurred.

It may be interesting to all of you, and to all of our members, to know that throughout the Greek Catholic Church in America and in other lands, there are many priests who are highly enthusiastic members of the AMORC. Only recently one elderly gentleman of unmistakably high soul development called on me to tell me his story. He has been not only priest of his church, but has been a professor teaching and ordaining other priests of his church, and now wants to retire from the great active national matters which have greatly enslaved him in the past thirty years, but he wanted to offer me his hand in fellowship and service. He said that after joining our organization and finding in it a realization of his lifelong desires, and that mystical knowledge he had never been able to find in any of his theological studies, he decided he would come to California and live near us where he could study in closer association with other members here, and he has settled in a nearby village where there are persons of his denomination, and where he can have a little church merely for the sake of keeping up his routine contact with church activities.

This dear soul interested me so greatly, and his references to so many other Greek Catholic priests who are in our organization impressed me so greatly, that I made an investigation and found that as far north as Canada, and as far south as Mexico, and various parts of Europe, and as far west as the Pacific and its bordering countries, we have priests and members of the Greek Catholic Church as active, boosting propagandists.

I knew, of course, that we had many Roman Catholics in our organization, and clergymen and priests of many different denominations who have been our steadfast workers and devoted students, but I did not know that we had attracted so many from the Greek Catholic Church, and especially among its American and foreign branches.

To listen to a man who has been not only priest but theological professor and a teacher of theology for twenty-five years point out to you the wealth of rich knowledge and the depth of profound mystic truths that are contained in the Rosicrucian teachings, and not found in all the philosophies and religions which he has studied, makes one realize the greatness of Rosicrucianism. He said to me that while our members generally may derive marvelous knowledge and practical instruction from each page of each lesson, still there was left in reserve on each page enough

philosophical and practical truths for the priesthood of this country to make Rosicrucianism the most important library of wisdom ever found in this Western World.

Comparing his statements with the flippant statements of those who read a little of our propaganda literature, or join one of our Lodges and hear only the first lecture, and then say that "Rosicrucianism does not seem to have much to it," makes one feel utterly disgusted with human nature.

We are very proud of our ecclesiastical membership throughout North America, for each of these well-trained and well-read individuals is an excellent judge of our work, and his comments from time to time help us to realize the responsibility that rests in our hands as disseminators of great truths.

A Million Pigs

One of our members in Virginia asks us to be sure to read a book entitled, *One Hundred Million Guinea Pigs*. After examining the book we find that it was meant to expose the methods of living of the American public, or a large portion of it, and if what the author said of the American people and the American government were not only true but uniquely true, the book should be entitled, *A Million American Pigs*.

The book pretends to be an expose. We have read a great many exposes in our lifetime, and we have generally found that instead of being unbiased and unprejudiced there is generally a very definite motive back of them that is not as unselfish as we hope to find them. Very often such exposes are neither as serious nor informing as they pretend to be, and in this regard are often very disappointing. Sometimes the motive back of these exposes is to injure a person, organization, or system that is attempting to accomplish great good, and occasionally such an expose is written by someone who wants to give the final attack and the final blow to a person or system already down, and under the iron heel of some other individual or group of individuals.

Typical of the last classification was the book claiming to be an expose of methods and work of the "Great School" conducted by TK at Chicago. It was written by a former secretary to TK, and an employee of the institution. As one read the book one discovered that nothing serious, nothing critical, nothing injurious, fraudulent, unfair, unreasonable, or even unmoral, let alone unethical, was exposed in the book except the author's mean and contemptible attempt to take advantage of his former employer's unhappy position at the hands of enemies, and reap a small harvest of dollars from the pocketbooks of those

who thought that perhaps the whole of the story had not been told. At the conclusion of the book one was sure that if the author were sincere in his belief that the organization had never been worthy of regard and esteem on the part of anyone, he should never have continued in it for so many years at a very lucrative salary. When a trusted associate and friend is willing to create a false impression about your affairs through the writing and selling of a wrongly advertised *expose*, one is probably tempted to look upon the entire manuscript as a sordid and irresponsible thing, written for the purpose of bringing dollars into the coffers of some individual.

The *expose* about the American people and their methods of eating and living is another one of those bombastic, wild-fire ados about nothing purposely written and exaggeratedly presented for the purpose of attracting nation-wide attention, and just incidentally—purely incidentally—making a profit for some author and publisher. The book pretends to show in a critical, scientific, legal, and instructive manner, how the American people are being poisoned, or how they poison themselves, through the eating of impure foods and drugs, all of which are supposed to be tested and sold under federal control, but which control has fallen into the hands of politicians and money-makers, and is therefore of no avail, while the American people have adopted indifferent and idiotic methods of eating and using prepared foods and drugs to the detriment of their lives and their national and communistic interests.

It is undoubtedly true that the people of the United States and perhaps in most of North America have much to learn in regard to the purchase of food, the preparation of it, and the eating of it. It is said by many European economists that half of Europe could live on the so-called garbage can of America. What the average household in America throws away as kitchen refuse could be used and should be more conserved by the people of this country. They say that the potato peelings thrown away by the average American housewife represents eighty per cent of the good part of the potato, and yet no attempt is made to use these peelings for any purpose as is done in many parts of Europe. The waste in the use of lettuce, celery, carrots, turnips, and other green things is tremendous. The discarded part from the left over dishes represents another tremendous waste.

But this new book does not deal with this very proper subject, but with the supposed poisons and dangerous ingredients to be found in the foods we eat, including especially the canned and prepared foods. Undoubtedly, there is much prepared food on the market and much fresh food that is unhealthy or dangerously near an

unhealthy state, but we who have traveled to different countries and different parts of the world found practically the same thing true in many lands. It may be true that federal control and federal boards of control are as bad as some of the foods offered to us, but they are not as bad as this book pictures them to be. It is easy to condemn any and every department of a government as being inefficient and affected by politics, graft, deceit, selfish influence, and other improper elements. It is equivalent to making inquiries generally and individually and pointing out the fact that there are weak spots in any system. No human institution or system can be more perfect than the elements that compose the human beings composing the system or operating the system. The human equation must be taken into consideration in every critical analysis of any institution or system whether in America or elsewhere. Regardless of what this *expose* attempts to picture in the most horrible of statistics and array of facts, we all know that prepared foods and drugs have been greatly improved in quality, and dangerous ones have been greatly eliminated from common use through the very cautious care and good work of those in charge of the enforcement of the pure food and drug laws.

After looking at this book I went to a number of drug stores with whose proprietors I am well acquainted, and I asked them to let me look through their stock for certain old-time remedies that were freely offered to the public back in the years 1905 to 1910, for instance. Fully eighty per cent of those drugs easily and freely sold for killing pain and easing all kinds of suffering, from the little baby's toothache to the old man's backache, have not only disappeared from the shelves of the drug stores, but are forbidden by law to be manufactured and sold, and the modern drug store proprietor hardly remembers the existence of those obnoxious remedies.

Despite the fact that many kinds of food plainly contain on their label a statement as to preservatives that are contained in them, and artificial elements in them, the American people buy these things and eat them or drink them wilfully, and with a complete indifference as to the consequences. Every candy store and soda fountain displays a sign stating that some of their syrups are artificially colored and flavored. The law requires this as a warning to all customers. We sit at the fountain and drink orange soda, or strawberry soda, and look right up at the sign that tells us that they are artificially colored and flavored, and therefore contain chemicals and drugs, and we smile and go on drinking them. We may or may not be injuring our health, but we give it little thought. We cannot blame that

on the government. We buy some forms of ketchup, and other sauces, spices, and goods that tell us plainly on the label that there are chemical preservatives used in the products that are not in themselves dangerous, but warn us that the other ingredients in the bottle or can may not be of the purest type. The enforcement of any law—as the prohibition laws taught us—can only be enforced by the hearty cooperation of each individual representing the national public. The failure of any of these laws to reform or correct our habits is due to our own indifference and not to federal supervision.

The point overlooked by those who argue the contentions presented in such a book as this *expose* is that under normal and natural circumstances the human body is prepared to correct and overcome the influences of any mild poisons or improper ingredients that may enter into the body in small quantities. The over-indulgence in any one unwholesome product is dangerous, but the fault lies more in the over-indulgence than in the mild poisons that may be in the stuff consumed. Certainly the situation is not helped by any book condemning the federal control of what we eat, or what we drink, or what we do. If the same amount of paper, type, and advertising of the book had been used to give the American public a good guide to proper eating, proper drinking, and proper thinking, a greater amount of good would be accomplished.

Contrary to what our good Frater told about the book, and about our endorsement of it, we cannot conscientiously recommend that our members spend even a five-cent piece for the purchase of this book. We simply recommend again, as we do in all of our lessons, that normal care and natural discretion and thoughtfulness be used in the purchase of food and drugs, and in the preparation of foods, and in the consumption of all these elements. Why, the very air we breathe is filled with contaminating "germs," if we are to believe the scientists, and certainly the water that we drink daily, coming from the earth and the mountains and through all kinds of reservoirs, passages, and waterways, is filled with destructive bacilli. We hope that the time will not come when the fanatics will have laws passed forcing us to buy bottled air, and use only bottled water, and perhaps take into our consciousness for meditation and contemplation only such bottled thoughts as may be issued by a group of psychological experts who will constitute a national federal board of human thinking.

An Important Discovery

For some months we have been receiving letters from members living along the Atlantic coast of

the United States, especially those living in New York and New Jersey, stating that in making contacts with the Cathedral at the stated Cathedral periods they have noticed a difference in the time as scheduled in our book "Liber 777" and announced in our magazine. They say that whereas we announce that a six o'clock period in San Jose is equivalent to nine o'clock in New York and New Jersey, the truth of the matter is that there is a discrepancy of four or five minutes. Some persons say the discrepancy is three minutes, and some say it is seven minutes. A great many say that they have found difficulty in making the contact with the Cathedral with us, and then suddenly make the contact just as we are completing our period out here. In other words, instead of starting a six o'clock period at nine o'clock they should start it at 9:04. The same is true of all of the other periods throughout the day. Now we cannot understand why there should be this discrepancy, but we would like to have our Atlantic Coast members test it and see if they have the same experience. Those who start at nine o'clock or ten o'clock or any other hour in New York or New Jersey and try to make the contacts have often failed because they gave up trying it for five minutes, whereas if they continued just a minute or two longer they would have made the contact. I hope that all of you reporting to me now will put this into your correspondence whenever you have any comment about Cathedral contacts from the East, and I hope that readers of our Forum Magazine will let me know about their experience in regard to this one point—the discrepancy of three or four minutes in the time.

Forbidden Things

One of our good members in New Jersey writes to us that she enjoyed the recent lecture by the Grand Secretary, but she says her heart sank suddenly with sadness when she heard the Secretary say as part of his talk to Rosicrucians, "You can eat what you like, smoke what you like, and drink what you like." She said the audience composed of AMORC members applauded this statement and she hopes that we will make some explanation about it for she feels sure that drinking and smoking have no place in the heart of the AMORC.

Now, of course, it is unfair to take a sentence out of the middle of the Secretary's lecture and quote it. The Soror did not mean to make an unfair quotation and the rest of her letter reveals clearly that she selected just this one sentence in order to make plain what it is that she alludes to. What the Grand Secretary was explaining to the members in this lecture, which

he repeated almost word for word in many cities, is that the AMORC does not forbid its members to do anything. The same quotation used by the Secretary has appeared in our literature and appears in many of our lessons. Our organization is not one of the reform type that attempts to tell men and women what they dare not do and must not do. It does not forbid its members to do anything that they please to do except immoral things and those things which are contrary to the constitution of the government under which they live. But when it comes to the matters of eating, drinking, smoking, sleeping, working, and other indulgences of the flesh or mind, each and every member can do just as he pleases—*providing he is willing to meet the Karmic condition that results therefrom*. Whatever sin to the body or to the mind there is in wrong eating, wrong drinking, smoking, or any other indulgence is something for God and the Cosmic laws to determine. No human being has the right to be a judge in such matters or to forbid another from indulging in these things. We know of some who can drink an occasional concoction containing some alcohol and apparently suffer no physical effect from it of a detrimental nature.

In other words, apparently and seemingly there is no ill effect from such drinking. What it may be doing inwardly to affect the blood and what the results of such occasional drinking may do to the individual in the future does not appear on the surface at the present time. Such persons feel that they have the right to drink if they please and most certainly it is not our business nor our prerogative, privilege, right, or authority to forbid them doing the thing that they want to do. The very most that we can do is to point out to them the possible error in their reasoning and probable error in their actions. We can point out to them the dangers of the alcohol in the blood as we have done over and over again. We have often dwelt upon the fact that in serious illness and especially in surgical operations the presence of alcohol in the blood, as a result of the drinking of alcohol, becomes a very serious thing suddenly and unexpectedly. It is then that thousands and thousands of persons wish that they had never indulged in such drinking. We have pointed out the errors in certain forms of eating and in the eating of certain forms of food and in other acts and indulgences of the human being. But we have no right to forbid these things nor have we any right to individually protest to any of our members against the indulgence in such things.

There is an old Rosicrucian law which we have repeated over and over in many of our lessons and in magazine articles. It is to the effect that "If you dare to do you will have the power to

do." If you dare to blaspheme God—daring to face the inevitable Karmic debt and all the consequences of your act—God and the Cosmic will give you the power to speak the words that blaspheme. If you dare to steal from someone else, and are ready to bear all the consequences of your act, you will find that you have the power to do the stealing. In any great crisis, in any great situation, if, after reasoning the thing over and viewing it from all angles, you dare to do the thing you have in mind, you will find you have the power to do it even if you did not have the power to do it previously. If you find that you are standing at the side of a body of water and someone is drowning and you are the only one that can go to his rescue and yet you know nothing about swimming and you reason the matter over and believe that here is your opportunity to save a life and do a Cosmic deed that is good and yet you realize the danger there may in it for your body and consciousness and that you may fail in the attempt and still feel that you dare to make the trial, you will suddenly find you have the power to do it and that as you jump into the water some instinct is suddenly awakened in you that tells you what to do and how to swim and how to save yourself and the other person.

In the ancient initiations the initiate was brought face to face with a furnace of fire, a long room filled with flames and across which he had to pass in order to reach the next chamber of initiation lying beyond. He was given time to stand upon the threshold and decide whether he would risk his body in the furious flames or not. If he decided that he would dare to make the risk in the face of the consequences and in the face of the glorious things that would come to him as a result of his higher initiation, then there would come to him some peculiar power that would enable him to pass through the hall and through the flames with perfect safety. Persons who have been lying upon sick beds in hospitals with infantile paralysis and unable to move and found themselves face to face with the danger of being burned to death in a fire, have reasoned that they dared to make an attempt to escape because of the results of their daring. Then there came to them the power to do the very things they dared to do and they were able to get out of bed and walk and run and thereby save themselves.

If you feel that you dare indulge in pleasures of the flesh in the face of the consequences that you must pay, then you will find that neither God nor man will exert any power to stop you but in every such case you and you alone assume the responsibility, and you must pay the penalty for any evil and expect the reward for any good that you do by your acts.

But as for drinking having any place in the heart of the AMORC, or any other evil having a place in our work, that is absurd. Ever since the organization was established in this country its first and fundamental constitution had a provision that each and every celebration feast, symbolical meal, or other social or ritualistic affair conducted in the name of the Order or by its officers should have absolutely no alcoholic liquor and that if any form of wine was used at any time at a symbolical ceremony, it must be "the unfermented juice of the grape." That provision was put into our constitution many years before the prohibition law was established and was not put in it because of any thought of the possibility of prohibition in this country or elsewhere. Whether any member of the organization drinks an occasional glass of wine in the privacy of his home or not is something we cannot determine and we are not interested in discovering. We neither promote nor forbid such indulgences but point out constantly, in a constructive way in our literature, the inevitable results of indulging in anything that is harmful. This is the firm and fixed attitude of the Rosicrucian organization throughout the world. Any organization claiming to be Rosicrucian that forbids its members to eat meat or do anything else of a strictly personal nature is not following the Rosicrucian principles. Forbidding a thing is revolutionary, not evolutionary, and the Rosicrucians believe that it is through evolutionary experience, education, toleration, and guidance that man will reach the highest pinnacles. As you know, no child was ever made good, obedient, happy, and cooperative with the good ideals of life by a continuous combination of don'ts and protestations. Forbidding a child to do the things he wishes to do and thereby preventing the indulgences does not make a tolerant, educated, properly evolved child. He will look for and find opportunities to avoid the observation of his protesting parents and will indulge in the things he has been forbidden to do. As he learns, however, through experience or wise counsel that things are dangerous to himself, physically, mentally, morally, or otherwise, he will come to an inner conclusion not to indulge in those things and it is such conclusions, voluntarily made on the part of the soul, that constitutes the moral, ethical, and cultural foundation of civilization.

Spiritualism and Spiritism

I am afraid that we are face to face with this same old subject again. Why it is that so many of our members write to us on this subject month after month and year after year, as though they had never heard of or read our discussions on this subject, is something that puzzles

me. And yet hundreds of our members do write to us and ask questions regarding our attitude toward spiritualism and spiritism, and they seem to take the attitude that there is nothing in our lessons or literature that has even made the point perfectly clear.

Let us get these points definitely settled in all of our correspondence and discussions once and for all, if such a thing is possible. The first question is: "Do we admit spiritualists into AMORC membership?" The writer of this question means: do we permit persons who are members of a spiritualistic church or group of active workers in spiritualistic meetings and lectures, to become members of our organization? Since spiritualism, as it is called in America, or spiritual science studies, as it is called in Europe, constitutes a form of religion with millions of persons more or less interested in the subject, there is no reason why we should forbid members of a spiritualistic church or students of spiritual science joining AMORC. We do not and could not consistently refuse to admit Methodists, Baptists, Christian Scientists, Roman Catholics, or even Holy Rollers from joining our organization if in all other matters their qualifications were proper and they met the necessary standards for membership. Why we should be asked to draw a line at one form of religious thought or investigation or another is something I cannot understand.

It is true that when we find a person claiming to be a spiritualistic or spiritistic medium holding weird seances and doing many unusual things and setting forth very many pretenses and claims, we make an investigation and if these persons are commercializing their religion or commercializing their pretenses and are going beyond the rational field of investigation and study in a scheme to make money out of their contact with other persons, we will draw the line and deny them membership. But we would do the same thing in regard to a Methodist minister who was using his religion in an extremely unorthodox way or a person of any other religious denomination who would come within the same ruling.

We have found that the average member of a spiritualistic or spiritistic movement is a seeker for light and knowledge along with a considerable amount of hope in being consoled through their studies and spiritual investigations. Why, then, should they be denied admission to an organization that will help them to find the great truths for which they are seeking? The claim may be set forth that in many of these spiritualistic organizations, as they are called in North America, the seekers for truth are being misled, misguided, and misinformed. If that is universally true—and I question it—it is all the more reason why we should allow such persons to come into our

organization and be guided correctly and put upon the right path in their search for truth.

Another claim is made that a great many of these spiritualistic investigators and adherents are fond of indulgences that are unscientific, untrue Cosmically, and dangerous in procedure. If that is true, then it is another good reason why we should welcome such of those who are in that predicament and who desire to do so to come into our organization and learn of the proper procedure to investigate the great truths of life and to come in contact with the great principles that are not clear to them.

Another similar question is to the effect that "It is surprising how many persons interested in spiritualism are found among the new members of AMORC." Now I think that is a very healthy sign. I am sure that among the higher members in the higher grades one will find very few persons who are still interested in so-called spiritualistic investigation. As a student progresses through our work he comes to learn the errors that may exist in the so-called popular spiritualistic procedure of investigation and take up our methods of learning the truth rather than the former ones which appealed to him, but among the lower grades, and especially newer members, one is apt to find a large proportion of members who were, and probably still are, interested in spiritualistic investigations. These persons are absolutely sincere in their desire to know something of the life beyond this one and of the processes of development and attunement whereby one may come in contact with the beautiful things of the spiritual life. That they may have contacted first a popular system that is not as scientific or carefully organized as it should be, or contacted a school or system of experimentation and test that is not as learned in its ways as the Rosicrucian organization, is not a cause for criticism of the individual. It is not surprising, either, that the average seeker for truth should be interested in spiritual things and have an inclination toward an investigation of the claims of the spiritualistic movement. Even the average person of the street has a casual interest in these subjects and it would be hard to pick one thousand persons at random who are interested in knowing anything about the mysteries of life and not find a large portion of them interested in spiritual matters as well.

We must not confuse the seeker for spiritual knowledge with the one who is just satisfied to attend a seance and have some form of magic performed for him in the dark. There are thousands of such persons in America and probably in Europe. They are not seekers for truth, however, and they seldom join with anything where there is a course of study prescribed and they

seldom make any personal efforts to learn any of the great truths of life.

In Europe the study of spiritual laws and the investigation of spiritual phenomena is on a very high plane and the average seeker in that field is highly intelligent and well trained in his thinking and methods of procedure. The same is true of many thousands in this country. Our portals should be opened to these persons to help them and not closed to them. Many of our highest members who are now well trained in the very best procedure of investigating the great truths of life were formerly so-called spiritualistic investigators. They have learned of a better way and a more efficient way of finding the truth and it would have been a great error, indeed, to have closed the doors of our organization to them merely because they were temporarily or unfortunately associated with something that someone else could criticize in an ethical way. The seeker in sorrow and the one in the depths of darkness looking for the greater light is apt to turn to the first open portal that gives forth a faint shimmering illumination of a greater light. And I do not mean by this that all of the spiritualistic or spiritual organizations in North America contain only weak and inadequate illumination for the mind that dwells in darkness. I am neither criticizing nor condemning any form or degree of illumination that helps to point out the path to truth and gives consolation to a weary and saddened soul. Let us be tolerant and remember that intolerance is the first sign and evidence of a lack of understanding of God's great truths.

The Persecution of the Jews

Recently we have had a great many letters come to us asking us to please say something about the deplorable situation in Europe where the Jews are being persecuted according to reports coming to this country. In nearly every instance the writers of the letters say that they believe that the broad, tolerant, kindly attitude of Rosicrucianism will permit us to speak the truth regarding the Jews and their persecution, and that we will not be influenced by any religious or racial distinctions as newspapers, magazines, and publications are influenced.

We hope to always maintain the respect of our members, and also maintain their confidence in our fairness and impartiality in all matters. To us, as Rosicrucians, a Jew is just as beloved as a Christian, and a Protestant is as enthusiastically received as a Roman Catholic, and vice versa. Our hands are also extended to the pagan and the heathen who has become convinced of the existence of a God, but comprehends nothing more than this, so far as religion is concerned.

What I am going to say about the Jews is what I have said on every occasion whenever anything about the Jewish race has been asked of me, but I want every one of our readers to remember that I am not a Jew, nor half a Jew, by blood or religion. There is not the least strain of Jewish blood in my body, much to my sorrow and regret. I have always admired the Jews as a race, and as a class of persons, and have been intensely interested in their history and their trials and tribulations. I have many very dear friends among them, and always have had. I do not show them any preferment, but most certainly I do not allow any distinctions to be made against them in any of our work or activities, or even in any of our departments with the many employees that we have here. I do want to say, however, that I believe that most of the reports published in America today regarding the persecution of the Jews in Germany are exaggerated. I do not mean by this that there is no persecution of the Jews, or that no distinctions have been made in recent rules and regulations regarding Jews, but I do say that every little slap has been turned into a thrashing, and every little insinuation has been turned into a gross insult. The newspapers of the Western World have found an old time friend in this racial argument. It is something that the newspapers generally would like to see stirred up quite often for the sake of the extravagant and flashy news it enables them to print, and because it helps to build up circulation by tempting Jews and gentiles alike to read the paper to see what is actually being done in such a deplorable situation.

As for the Jews themselves, I find once again that they look upon the present situation in Europe as simply another cross to carry. Nearly every year for the past century, and in nearly every decade of the past thousand years the Jews have been persecuted, insulted, injured, deprived of human rights, and forced to pay the price of external contentions. They are past masters in accepting this almost universal form of racial prejudice, and in making the best of it.

I am not familiar with the precise details of the rules that have been made against the Jews in Germany, for instance, or in other countries, and I am reluctant to accept the statements published in the newspapers. We have not yet received any letters from Germany that give us any facts, and in fact the letters we have received from Germany indicate that while there is a little unsettled political reaction that affects the Jews, everything is becoming more peaceful and happy under the promised regeneration that has been held before them in recent months.

In answer to a number of questions as to why the Jews have always been picked out to be per-

secuted among all other races, I wish to say that is something that none of us can answer; but the fact remains that while the Jews may be called God's chosen people, they have also been selected by various rulers and dictators, kings and governments in the past to be God's most persecuted persons. Whether a great scheme of redemption and regeneration is being worked out in their race through this continual carrying of a great cross or not, I cannot tell. But I do feel that every fair-minded person should withhold opinions, and deal kindly with this subject, and realize that the Jews are worthy of our sympathy, and our kind words at this time as an emblem of international Rosicrucian peace. We have no right to sit in judgment as to why the Jews have been persecuted, nor have we any right to sit in judgment as to why certain governments and rulers have made certain new rulings. The utmost that we can say is that we regret that any human being is made to suffer because of his religion, whatever that religion may be. Any ruler or any government that attempts to build itself up or attain power and success by or through the persecution of any class of persons or any religious sect will find its path uneasy and its success unrealized.

We must have a universal love for all mankind, and be free from prejudices of all kinds if we, as individuals or nations, seek to find success, prosperity, and happiness, and especially the Cosmic benediction above everything that we do. As we learn more upon this subject than contained in my words, we will have another talk dealing with the points involved, and will frankly state in our Forum just what we learn from Europe, and express our regrets that any individual should find his cross made heavier because he has another cross to carry.

Are You a Serbian?

I would like to have the directors of our various departments take this matter into consideration, and I would like to have the Forum Magazine contain the announcement as well. I desire to get in touch with those Serbian members of our Order who are well educated in the English language as well as in the Serbian language. I especially desire to hear from any in the western part of the United States. Will such Serbians address a letter to the "Secretary to the Emperor," in care of AMORC Temple, San Jose, California, and give her the following facts: Where you were born, how long you have been in the United States, and what education in English you have had. This information is wanted in order to place a few Serbians in contact with each other to carry on some helpful correspondence of mutual interest to them, and for no other reason. All such

letters sent to my Secretary will be kept in strict confidence.

Our Next Trip to Egypt

Considerable correspondence has come to us in the past few months regarding our next possible trip to Egypt. Apparently a great many wish to go with us on our next trip, and according to the letters we receive it would certainly be a wonderful party.

All we can say in this regard is that because of various conditions and circumstances which we wish to take advantage of in Egypt and other places on that trip it will not be advisable to make the trip until the Spring of 1935. We will practically duplicate the Near East itinerary used on our last pilgrimage which was such a wonderful success. That is, we shall leave New York as a special group with special reservations on one of the very large steamers sometime in the early part of January which will take the magnificent sail through the Mediterranean stopping at many wonderful ports and landing eventually at Palestine where we will visit the principal cities with their shrines, relics, and mystical centers, and then go on into Egypt where the representatives of our organization there will plan many wonderful features for us. Returning from Egypt we shall have the choice of traversing part of Europe and visiting many important cities there, or coming back to New York through the Mediterranean on a large steamer that will stop at interesting ports in Italy, France, and elsewhere. The trip will be arranged at a very economical price and all discounts usually granted by steamship companies to tourist agencies will be utilized to reduce the prices of the tickets to far below any minimum price heretofore quoted, thereby making it possible for many to go.

We wish to say in connection with this matter what all of you assembled here in the Forum know so well; namely, that on our last trip not a single member, even including the women who traveled without escorts, became seriously ill, injured, or in any way deterred from taking part in practically every one of the important features. In this regard it was considered the most remarkable tour of a large number of persons that ever went into the out-of-the-way places and byways which we included in our itinerary.

The only unplanned incident in the whole tour was the fact that all of us were lost one night in our taxicabs in the open spaces on the edge of the Sahara Desert among the ruins of ancient cities. We could not find our way back to Cairo, but the experiences which came to all of us in the late hours of the night and early hours of the morning will never be forgotten, and that

night proved to be one of the most fascinating of any experienced on the trip, so far as real thrills are concerned. Hardly a member who was with us on that party has ever ceased talking about that thrilling night when we were lost from civilization and wholly at our own wits end and guided only by the Cosmic. Of the large number that were on that party fully ninety per cent of them are anxious to go again with us if it is possible, and letters received from them almost every month of the year show that they were linked together in bonds formed during this tour which will never be broken. A resolution voluntarily passed by the members of that tour party while we were on the boat on the way home and signed by ninety-nine per cent of those present, expressing appreciation and thankfulness for every feature and every courtesy and stating that the whole tour was far beyond their anticipations, constitutes one of the interesting documents which we have here at headquarters.

Many of you assembled here have met the members of that tour during their recent visits to us at Convention time, and during the months between, and you know how they all feel in regard to that tour. There were one or two who were disappointed. What they anticipated or expected the Great Masters alone know, for we have never been able to find out in just what regard they were disappointed, all of which goes to prove that some persons are never quite satisfied with anything in life, and of course it is useless to try to adjust matters with such persons. The fact, however, that through the high praise of the many who were on the trip have come to us many hundreds of letters from members asking us to organize a second tour of this kind would indicate that the majority were more than well pleased, and this is our encouragement for planning a future tour, but of course all of our plans are contingent upon the cooperation of foreign jurisdictions, and our members and officers in foreign cities who have to prepare long in advance for the many additional features of entertainment and instruction which no money or no arrangements with any other tourist organization could include.

My advice, therefore, is that those who are hoping to make such a trip proceed now to lay aside little sums for special use on such a trip, and petition the Cosmic to help them to carry out their desires.

A Sudden Demonstration

I think that nearly all of us here who deal with the correspondence and the reports from members, as well as with interviews with them, are astonished at times at the manner in which the

Cosmic answers our petitions or the petitions of our members. Sometimes the results are brought about quickly and sometimes the Cosmic seems to move slowly, carefully, and so gradually that for a period of weeks or months it would appear as though nothing at all were being done. After all, the trouble is wholly with our human ways of thinking. Our lives are so greatly regulated by the clock and by time that we measure everything by the standard of time. When we are in the theater or enjoying an outing at the beach or doing other things that we greatly enjoy, an hour slips by so rapidly that we are surprised and disappointed. But when we are on a railroad train crossing the continent and come to the last hour of the trip, knowing that at the railroad station our loved ones are waiting to greet us, the last hour seems endless.

If there is something we want and feel that we will enjoy, we want it at once and if the salesman or the person who has charge of the thing tells us it will take two days or three days to get it we feel we are waiting a lifetime. We run after trolley cars that have not stopped for us and risk our lives jumping aboard them in order to save waiting two minutes or five minutes for the next one that is still around the corner. At noontime we run into poorly equipped restaurants to eat solely to save a few minutes' time in walking to a better one. We want the newspaper to be so printed that we can read it quickly and devour the news before the ink gets dry on the paper, just as though the drying of the ink would make the events that occurred during the day of less importance. We jump from the chairs when the telephone bell rings, not so much out of a gesture of courtesy and because we do not want to keep the caller waiting at the other end, but because we anticipate some interesting news and want it as quickly as possible. With such a time-consciousness established in us it is no wonder we think the Cosmic moves slowly at times. The Cosmic has no sense of time, for it never had any beginning and will never have any ending, and the future is just as close to it as is the past and present. The Cosmic knows whether we are going to be on earth another year or another score, and it knows whether the thing we want would be just as good for us next week as tomorrow morning. But we do not know all this and, therefore, we are anxious and become excited, nervous, and impatient.

But as I have said, sometimes the Cosmic works quickly. And sometimes it works very mysteriously and at other times it works in ways and means or with processes that the human mind would not think about.

Here is an interesting illustration. One of our Fraters living in the midwest wrote to us that

he had decided to plead through the Cathedral of the Soul for a new home. He and his wife had struggled for years as workers in a farm house. His wife was the cook and he was the man about the farm assisting two others. His wife had had dreams for several years of living in a larger city where they might raise a boy and have him go to school and have the advantages of city life. They had only saved one hundred dollars in the past three years and had very little clothing, owned absolutely no property, and had absolutely no prospect of moving from a very, very rural part of the midwest to a larger city. But the Frater had faith in the Cosmic principles after studying with us for a year, and so he and his wife suddenly decided to use Cosmic principles. He wrote to us and said that he was going to concentrate for a home in the city. He had no more idea how it would come about than I have about new methods of flying from here to Mars. He did not ask our help nor did we offer it, since he had stated that he was going to make his own petition through the regular periods of the Cathedral. That was four months ago. Today he says he is waiting for his new home in the city of Chicago to be properly painted and decorated to suit his wife's fancy and then they are going to move into what they consider to be a magnificent home and the only expense he will have will be the carfare to take him from the farm to the city.

How did it come about? It sounds like some white magic especially demonstrated by the Cosmic to put faith into some of the weary and disappointed impatient brethren of our organization who are tempted to believe the Cosmic does not always do its best.

Our Frater says that about the third day of appealing through the Cathedral brought him a visitor in the nature of a farmer from an adjoining farm. This farmer had been living alone since his wife's transition and his children had married and gone away and left a large and attractive farmhouse with crops and cattle all in very fine shape and quite near an automobile highway that led to a near-by village. It was a typical gentleman's farm. The visitor told him he owned it and it was free of debt, but that he had been invited to go back to England and live with his well-to-do brother there instead of living alone any longer. He therefore made a proposition to our Frater that if he would accept the farm as a gift and guarantee to take good care of the cattle and see that they lived a natural length of time with no harm and would look after the graves in the cemetery and take care of a few other landmarks, he would let him have the farm free and without cost. Our good Frater did not want a farm, horses, chickens, or graveyards or anything

else like that. Here is where the Cosmic laid all of its cards on the table and gave him a chance to use his glorious privilege of free will. Such opportunities come to thousands of our members and not seeing the hand of the Cosmic in it or not realizing its significance, they exclaim: "This is not what I asked the Cosmic for and I don't want it!" I am sure that if you were concentrating for a brand new dress and someone offered you an umbrella instead you would be tempted to say, "I don't need it." And if you were concentrating for a new position and someone offered you some books to study at home you would probably say that was not what you asked for.

Our good Frater realized that the offer of the farm carried with it the responsibility of more hard work than he was doing at the present time. It carried with it no salary but the possibility of an income through selling some of the produce. No matter how he looked at it, he seemed to be gaining very little and yet he said to his wife that he was convinced that the Cosmic was making its first move and he was going to play the game to the end because of his absolute faith. So he accepted the farm. He moved his little belongings into it and spent about one week cleaning up the yard and making the front part of the house look attractive for no other reason than that the Cosmic had given him the place and he should show appreciation and some pride in such a gift.

The day after the deed to the place was filed and recorded properly, a large automobile stopped in front of the house and two or three people alighted, including a middle aged man and woman, and one of the men explained to our Frater his problem. He told our Frater he had been a successful farmer for years and had moved to the city of Chicago to give his children an education and now that they had graduated and were married he wanted to return to the country where he and his wife and his wife's sister and her husband could pursue the country life and farm life in accordance with their longings. He wanted to "swap." He had photographs of his city home in Chicago and the deed and everything else. He offered to give the city home in exchange for the farm. Our Frater told him there were certain spiritual or heavenly obligations connected with the farm, for he did not want to use the word Cosmic. He said that part of the nearby cemetery must be looked after and certain other landmarks maintained for at least another twenty years in respect and honor to a sacred pledge made to God and the angels. The city man was deeply impressed and signed a written agreement to look after these things and he meant what he said for he was deeply impressed with the honesty of our Frater. Two days later the trade was recorded in the county

where the farm was located and in the city of Chicago. In exchange for our Frater's service in painting and fixing up the farm house, the city man is having his house repainted and decorated in accordance with the tastes of our Frater's wife. In another few days the city man will move to the farm and the farmer will move to the city and the longings and dreams of both families will have been realized. And yet neither party spent any money except for carfare.

If this is not a mysterious working out of Cosmic laws and a demonstration of how the Cosmic can grant our wishes when it chooses to do so, then I am greatly mistaken. It is typical of hundreds of cases we hear of in our correspondence as all of us here at headquarters know, yet it has some unique features to it that makes it worthwhile speaking about at the present time.

These demonstrations give us faith and confidence. Our confidence is being constantly augmented and built up by the repetition of such demonstrations as this. We hope, therefore, that our members will see in this case that nothing is impossible with God, and that the Cosmic can achieve its ends if it so desires. If your wishes are not fulfilled immediately, it may be that the Cosmic desires to have time. If they are never fulfilled at all, it indicates that the Cosmic had other plans than yours for your future. But you must have faith in all cases and in all ideas or you cannot expect these marvelous demonstrations to occur.

If you want a home, think of your home and not of how little or how much money you have or where you can get the money or where the home will come from or anything of this kind. Think of what you want and leave the rest to the Cosmic and then be patient.

An Important Court Decision

Without unduly emphasizing our joy or extreme satisfaction I wish to announce here at this time, as a matter of permanent record, the fact that the Superior Court in the city of San Jose, California, has just rendered a decision in favor of AMORC as against the many conspirators who have for a number of years attempted to injure the good name and reputation of the Rosicrucian Brotherhood. For many years our members in every city have been annoyed by the receipt of pamphlets, booklets, and letters issued by five or six individuals, in which printed matter the AMORC has been very seriously criticized and condemned. This printed literature of a defamatory nature has been circulated throughout the world and apparently large sums of money have been spent for postage. Every attempt to deal with these conspirators in a

friendly, brotherly manner by advising them of the errors of their ways, and the errors in their statements, has been of no avail. In fact, it now appears that many of our very friendly letters to them were misinterpreted and misapplied, and used by them to further their own ends. An attempt on our part to treat their actions with indifference and silence for several years greatly encouraged them, and their correspondence, brought forth in the recent trial, showed that they interpreted our silence as a weakness and this encouraged them to greater activities.

The astonishing facts revealed in the court procedure were that among the conspirators were those who have been posing as having no knowledge of the affair, and we were somewhat surprised to find in the eight hundred to nine hundred letters seized by the sheriff in the home of the chief trouble maker, letters of assistance, co-operation, advice and helpfulness from *leaders of other humanitarian and so-called Rosicrucian societies*. The Cosmic had warned us over and over that some of those leaders who had written to us in the past seeking co-operation and advice, and who posed as friendly toward all Rosicrucian activities, were mercenary and selfish and really working with the darker forces to bring corruption and destruction into the fields of the true Rosicrucian activities. But we could not bring ourselves to believe that we would ever find in the archives of a well-organized group of conspirators any correspondence from such a well-known character in the field of mysticism and occultism as Mrs. Max Heindel. That our formal letters to her in years gone by were being used by the conspirators, and that they had written to her for advice and suggestions in planning their destructive campaigns, were some of the surprises found in the mass of evidence turned over to the court. That she was deliberately misled and tempted into such a gross misapplication of her privileges and the trust imposed in her by her members is my conviction. We were deeply affected when we found that some of our personal correspondence with Mrs. Heindel had been used by Mr. Clymer of Pennsylvania, who was one of the conspirators mentioned in the papers filed in court, and whose activities as a conspirator were revealed in the mass of evidence presented. He had even reproduced in one of his pamphlets attacking AMORC one of our letters to Mrs. Heindel, and there were other letters from her private office given to the conspirators to use in whatever way they might be able to misapply them. Yet, when these letters were read in court they were found to be a kindly expression from AMORC offering to help Mrs. Heindel and the Rosicrucian Fellowship in many of its serious problems.

The evidence also revealed the activities of a Miss Crane in Detroit, a Mr. Daines in Calgary,

a Mr. Saunders in New York City, and a Mr. Smythe, Editor of a Theosophical Magazine, in Canada. It is to be noted that several of these conspirators operate small organizations of their own which they claim to be *Rosicrucian*, and each is a rival of the other; yet, each entered into the conspiracy with the hope that through the ultimate and complete destruction of AMORC in North America they could divide the spoils between them. In fact, there were many references in the correspondence passing between these persons, as introduced into court and read in the court records, to the effect that they expected some personal, material, financial, or intrinsic benefit from their united efforts. One letter written by a Mr. E. E. Thomas of Los Angeles to the conspirators and read into the court records was typical of the mercenary spirit back of their campaign of destruction. In this letter addressed to the chief of the conspirators Mr. Thomas stated that he was about to perfect a new plan of attack on AMORC which he felt sure "would put AMORC out of the running." He said that he hoped that after this was accomplished *he would be given possession of the AMORC mailing list* of thousands of names because it would be of great value to him. In other letters the conspirators advised one another to write destructive stories about AMORC and publish them or sell them to prominent magazines at a high price, and use the money as personal recompense for their efforts. In another letter it was revealed that the conspirators had planned to publish a book claiming to be an *expose* of AMORC, and the profits from the sale of the book were to be divided between several of them. In other letters it was revealed that the conspirators had sent a representative to Washington to call on the Postmaster General in an attempt to have all of the AMORC mail withheld and classified as fraudulent, and that after an investigation by the Post-Office Department their petition was denied as unfounded and untrue in statement. Their correspondence showed that they had co-operated with the Editor of the Canadian Theosophical Magazine to publish critical articles against AMORC which they knew were libelous, and that they had deceived him into taking part in the conspiracy campaign, and that they had engaged another worker in Canada to mail their letters from Canada attacking AMORC and its officers in order to avoid any trouble with the United States Post-Office. In other letters it was made plain that they knew they were guilty of libel and frankly discussed among themselves the ways and means of avoiding the libel laws. It was interesting to note from their correspondence as brought into court that they had co-operated with Mr. Saunders in New York, and allowed him to invent fictitious stories

against AMORC and its officers which he dared not issue under his own name, but which they issued anonymously and sent to all of the Masonic Grand Lodges in North America and to the headquarters of the prominent newspapers and magazines.

Perhaps never before in the history of any organization has such a nationwide campaign of conspiracy been revealed in a single court inquiry. The chief of the conspirators when on the witness stand and faced with the letters seized in his own home from his own files, with many of them bearing his own initials and signature, constantly refused to admit whether he had written or received such letters by stating to the court that he refused to deny or acknowledge the letters because his statements might incriminate him of felony.

Can you imagine leaders of so-called humanitarian organizations and occult brotherhoods participating in such a campaign of vilification and mercenary profit, and writing letters over their own signatures and on their own personal stationery and co-operating with three or four unknown persons in such a manner? Their letters revealed that they had deceived prominent magazines into refusing AMORC advertising on the basis that AMORC was a fraud, and they had planned to have the Post-Office stop the AMORC mail, the newspapers to refuse to accept its advertising and publicity, the Canadian Customs Department to charge a high rate of customs duty on the monographs, and many other forms of attack that have cost AMORC many thousands of dollars in the past few years to circumvent. In fact, AMORC has been seriously injured not only in reputation and high esteem among many hundreds of prominent organizations and people in America in the past two years by the campaign of these conspirators, but it has cost AMORC many thousands of dollars in attorneys' fees and in the traveling expenses of representatives to go to newspaper offices, magazine publishers, and other places in the West, East, North and South to refute the actions of these enemies.

In all of their correspondence they intimated to one another that they would be able to bring together proof to support their statements, but when the court action was started and each called on the other for *proof*, there was no proof forthcoming, and each of the conspirators began to suspect the others of deception. The correspondence between them on this point would have been amusing if it had not been so serious, for it was typical of what occurs when a group of deceivers attempt to deceive one another.

The final talk of the judge in rendering his decision was an excellent lecture to the conspirators on the seriousness of their actions. The judge called attention to the fact that AMORC came

into court with every form of documentary evidence to support its position while the conspirators offered absolutely no evidence at all to support a single one of the charges that they had made against AMORC. In fact, the judge commented significantly on the fact that not one of the conspirators produced *an iota of evidence* to support a single one of the critical statements made about AMORC or its officers.

On the witness stand the Emperor, speaking in behalf of AMORC, said that the suit was not intended to secure from these conspirators any form of money for damages inasmuch as no amount of money could make recompense for the injury that they had caused, and money was not the object of the action. He therefore asked the judge to render a judgment in the form of only one dollar against the conspirators, and stated that AMORC itself would pay that one dollar for them rather than to cause them any inconvenience. The judge commented on this attitude of AMORC, and said that if it had not been for the plan of AMORC to have the amount of damages set at only one dollar, he would have awarded a very large sum, for it was evident from the evidence submitted that the AMORC had been greatly injured, and in a very costly way, by this long campaign of vilification.

As we have said, several of the conspirators pretended in the past to have Rosicrucian organizations of their own, as for instance, Mrs. Max Heindel of the Rosicrucian Fellowship, Mr. Clymer in Pennsylvania, and Mr. Saunders in New York. Yet no evidence was submitted by them to prove their contentions, or to justify their actions, nor in any way to refute the documentary evidence possessed by AMORC showing that it is the only American branch of the true and ancient International Rosicrucian Organization.

We trust that now that this court action is ended and the conspirators have been enjoined by the court to refrain from any attacks on AMORC, the ten-year, or more, campaign will end, and that the constant pretensions of these conspirators regarding the genuineness of their own organization and the fraudulency of AMORC will be eliminated from the literature of this country, so that the public will be no longer confused by reading so many contradictory claims.

We hope, also, that those who are trying to operate so-called human brotherhoods and mystical societies based upon Christian mysticism and human love will use the funds donated by their trusting followers for more constructive and loving purpose than participating in a mercenary, untrue, and illegal campaign of attack on another organization.

Self Consciousness

We have here an interesting question from one of our American members living in Shanghai at the present time. He wants to know something about human consciousness and self consciousness or consciousness of the self. He wishes especially to know whether the human consciousness or the universal consciousness within the human being is the same consciousness that enables a person to sense the ill will of another person that may not be close at hand or to sense the coming of future events. He also wishes to know whether this consciousness within us that reaches out to others is restricted to reaching to or attuning with only humans or whether it can attune itself with other living creatures.

Now we must be careful in considering such a subject as this so as to make a distinction between intuition as a faculty of consciousness and consciousness itself. Unquestionably without any of the divine consciousness in the human body we could not be aware of the unpleasant attitude or thoughts or questions of others and we could not be impressed with the shadows of coming events.

I suppose that most of our members have read in the newspapers and magazines of late years of the discovery and invention of a small electric lamp that is called a photo-cell. It is a device that is extremely sensitive to the impressions of light. It does not give a light of and by itself but receives light and is sensitive to the least variation of light. These photo-cells make possible the talking pictures that we hear in the theater and various systems of signalling. Such a photo-cell can be installed in a doorway or window and if a person passes by and casts a shadow on it for a moment it will make an electrical discharge that will ring a bell or operate a counting machine or any other electrical contrivance. If a burglar's flashlight or the burning of a match casts a light beam upon it, it will be quickly affected and give an electrical impulse. In other words, it is extremely sensitive to the slightest variations of light which even the human eye could hardly detect. The slightest shadow cast upon it causes it to operate and respond to the sensitive impressions.

I often think of the intuitive faculty of our consciousness as being very much like a photo-cell. It is true that coming events cast their shadows before them. In other words, all events of the future are already written in the book of the Cosmic, for in the Cosmic there is no past, present, or future. The so-called future events are due to man's conception of time and space and the intuitive faculty is a part of the human consciousness or a sensitive cell, so to speak, which is a part of the human consciousness in man and

other living creatures. It is easily impressed by the vibrations of events that are now Cosmically active but which have not yet reached man's objective consciousness. The inner consciousness or divine consciousness of man contains the intuitive faculty just as our objective consciousness contains the human brain in all of its many activities while we are awake. Intuition is not human consciousness but a function or faculty of it. We may have human consciousness in our bodies with a minimum development of the faculty of intuition but we cannot have any degree of the intuitive faculty without human consciousness.

As regards the mind's actions and the human consciousness of man reaching animals, the lower the specie of animal the less sensitive is it to the impressions of the human mind and human consciousness, while the higher the specie the more sensitive it is. Cats and dogs and those animals which have been domesticated by man for many centuries are very easily affected by the mind of man through concentration and often more easily affected than other human minds. That is why those who are expert in the use of the proper methods do become wonderful trainers of animals and that is why many domesticated animals can be so intelligently trained by man.

Destruction is Not Our Purpose

I have here a very interesting letter which is typical of many others that have been received from time to time and this particular one offers me just the right keynote for the answer I wish to make to these writers. This letter is from a good and enthusiastic Frater in St. Louis who says:

"After reading your book, 'The Mystical Life of Jesus,' I was astounded at the revelations in it. I am suggesting now that you retain your place as Imperator, but appoint your son to take over all the routine work of your office and give you complete freedom for one year to devote yourself exclusively to writing more books. Give us the activities of all the apostles after the crucifixion, especially telling us about the life of Paul who it is said persecuted many of the followers of Christ, putting many in prison, and others to death, losing thereby his powers for healing and his powers of contact with the Cosmic. It seems to me that with the aids of the heads of AMORC in European countries and in the Oriental lands you could have access to ancient records. There are millions of church members who have reached the age of forty-five and fifty and are not satisfied with their teachings, and are searching for the truth. You should write books that will tear down the false standards and principles and assist in building up a new universal religion (not neces-

sarily within the order). I believe that the people of the world are ready for a new religion, and an advanced form of spiritual truth. Every lodge in the country would be glad to vote in favor of this, and provide money for your travels in foreign lands to gather the necessary facts."

Certainly, I appreciate the nice things that this Frater says about my writings, but I have no desire to delve into any of the inconsistencies of the general scriptural writings, and I have never been tempted to investigate the life of Paul or any other apostle to see what extreme things they have done with the intention of tearing down the high place which they occupy in the Christian religion.

My book dealing with the mystical life of Jesus is not an attack upon Christianity, the church, religion, or the Christian doctrines. While it may incidentally correct, modify, or slightly criticize some of these points, each criticism is done in a constructive manner, and for the purpose of building up rather than tearing down. We have the highest respect for the Christian religion, and for the good in every religion, and we believe that all of the religions have done more good than error in all of their human activities. The church, as an institution, is a human institution and is influenced and affected by the human equation. When sitting in judgment in regard to doctrines, creeds, and principles it seldom could rise higher than the higher judgment of its highest officials. Even in the matter of interpreting inspired messages, the human equation, limited by human education and understanding, was an important factor. Therefore, mistakes and errors were made, and are continuing to be made, but it is unquestionably true that the great intent of the church is goodness, and its results have been good to such an extent and so far exceeding its errors that it is wrong to condemn the church because of these errors and ignore the good it has accomplished.

The Mystical Life of Jesus was intended to assist the thinking, reasonable mind to have a higher and more human and understandable regard and respect for the Saviour of mankind. We are thankful in having received many, many thousands of letters from Christians who have frankly stated that the book has aided them to understand and appreciate Jesus, the Christ, and His great work to a greater degree than ever before, and even many clergymen have used parts of the book to assist them in bringing Jesus, the Christ, closer to the human understanding.

We have no desire, furthermore, to ever start any religion, or to inaugurate a new religious system of thought that could become a church or a new church. We do not want to tear down the present existing systems, nor multiply the con-

fusion that is in the minds of the people by offering them another church of radical or different ideas and beliefs.

Every sincere Rosicrucian student who has read our monographs intelligently can now read the Christian Bible, or the New Testament, with greater profit, greater understanding, and a tendency toward higher spiritual development than before. The Bible, both in its old and new parts, becomes a valuable guide and inspiring compendium to the true Rosicrucian student. We do not want to destroy faith in any religious doctrine or system, but rather to point out the strong points of truth to be found in them.

This is our answer to the many letters sent to us by those who are so enthused over the revelations made from time to time from our ancient manuscripts, and who think that we should publish more of this matter and thereby become hypocritical, perhaps, and surely destructive in our attitude by going too far in such a procedure.

Respect for Rosicrucians

Let me bring before all of you another interesting incident of the development of our work throughout North America. This is something that has been called to my attention hundreds of times in the past year by members of our organization in every walk of life. I think it is typified in a letter I have received within the last few days from Frater Norris in New York State. He says:

"We students of Rosicrucianism are so seldom, if ever, correctly understood by the mass of humanity which we contact. Our ability to bear the adversities of life with such good grace, fortitude, and seeming mastership is sometimes interpreted as indifference. Our unselfishness and our humanitarian, altruistic attitude is sometimes taken as a cloak for some deeper, ulterior motive and some suspect us of being merely posers. On the other hand, I find that after a time even those who think we are indifferent to the trials and tribulations of life, and those who doubt that we are right in our contentions admit that they have a high respect for us because we are thoroughly consistent in all that we do and say. This respect grows and increases until those who have scoffed at us or smiled at some of our statements come with a plea on their lips when they are in deep trouble or in need, and frankly admit that they wish they could find in life that which we find."

There is no doubt about the fact that the consistent and sincere Rosicrucian is quite a problem to the understanding of the average human being. The Rosicrucian is not indifferent to the sorrows, griefs, pains, trials, and tribulations of life, but

he knows how to keep himself free from being enslaved by them, and he knows how to look all these things in the face and be unmoved except as the Cosmic would have him move. He is not indifferent to the griefs and sorrows of others, and does not look upon transition, for instance, as an inconsequential thing and therefore unworthy of our mourning and tears, but as the most consequential and most important event in human life, worthy of our admiration and spiritual joy instead of tears. This makes him brave under conditions where he has to face transition even in his own home and those nearest and dearest to him. On the other hand, his attitude of altruism and willing service in behalf of humanity can easily be questioned by those who have been misled and deceived in the past. Human nature is inclined to be doubtful of the superior qualities of goodness possessed by any person. It is easier to believe that all men are bad than to feel that some of them are good. But even such doubters are forced to change their opinions when they find that the other fellow is sincere and honest in his humanitarianism.

But I think that the most important element that makes for respect of the Rosicrucian is his consistency. We all know of examples of pious pose inconsistently maintained. We all know of those who carry their religion on their sleeve, or who talk altruism and humanitarianism and practice otherwise. The fanatic with the most extreme views on life will gain respect if he is consistent, and regardless of his excellent preachments and ideal thoughts he will have no respect if he is inconsistent. Consistency is a rare jewel, indeed. It is the one quality found less often than any others in human beings. Many men and women can take upon themselves the pose and assumed attitude of unbiased human interest in mankind for a time. It is when this is maintained consistently in all conditions and in all circumstances and for months and years that one discovers the sincerity and consistency back of the mental and moral attitude.

It is easy for a student of Rosicrucianism to be absolutely consistent, for his teachings are not of the extreme fanatical nature that are impossible to apply except on Sunday at a spiritual meeting or on particular occasions when the practical interests of life are at stake. The Rosicrucian can put every one of his principles into practice in his everyday life without appearing to be fantastic or fanatical, and with the assurance that each hour is bringing him rich rewards to compensate him properly. In his spiritual thoughts, in his social affairs, in his personal and intimate family matters, he can practice each and every one of the Rosicrucian principles consistently, nor do any of these principles clash

with Cosmic principles or with the moral and ethical principles of society, nor civil codes and statutes of a city or nation. A Rosicrucian can be a true Rosicrucian adept, and yet honor and respect the flag of his country and obey the spirit of its laws. He can be a true Rosicrucian in every sense and worship at the shrine of his church without demanding that the creeds or the dogma be changed to fit his view-point or his adopted code of life.

There is no need, therefore, for any inconsistency in the life of one who claims to be a Rosicrucian student. The greater his degree of sincerity and enthusiastic interest in the teachings, and the greater his degree of practical application of the Rosicrucian principles to every affair of life, the greater will be the degree of consistency which he manifests to all who have watched and observed him.

This sincerity and consistency is sure to win respect. Everyone has respect for those persons who may have different opinions than his own, but who are sincere in those opinions and hold them sacred and as genuine convictions. We always respect the one who believes faithfully in his individual code of life, and lives it even though it may differ from ours. Those whom we cannot respect are not those whose opinions are different from our own, but whose opinions are flexible, changeable, insincere, and adapted to meet the passing situations of life. The thing that pleases us mostly is the fact that throughout the country there is an increasing and rapidly growing respect for Rosicrucianism. It is becoming generally known that Rosicrucianism represents not merely a philosophy of life, not merely a strange study of subjects, and not merely a system of fraternalism, but a standardized, logical, reasonable, and idealistic code of life for anyone and everyone. Since we keep Rosicrucianism free of religious controversies, and free from political quarrels and influences, no one can accuse us of wrongly using any of the knowledge or power which we may possess. The consistent, true Rosicrucian lives a clean, honorable, upright life. He attracts respect, he appreciates honor, he worships truth, and he attains great heights. Be sure that you do your part, each and every one of you, to attract this respect. Speak respectfully of everyone, and when you speak of your teachings, and of your Rosicrucian organization, pay it the utmost respect in the manner in which you talk of it, and talk of its work, its executives, its history, and its future. Let others see that you respect your organization, and can honor it for its clean attitudes and its clean ideals. Others will respect you and value the organization in the same sense in which you hold yourself and hold the brotherhood. Defend it against any attacks, any criti-

cisms, that threaten its integrity, its good name, or its ideals.

Making Cathedral Contacts

I think all of us rejoice each time we read a letter in any of our departmental mail coming from a member who has suddenly made a perfect contact with the Cathedral of the Soul after many weeks, months, or perhaps a year of futile test and trial.

None of us is able to tell just why some of our members do not make these contacts quickly and easily, as a majority do, and we are not able to help them in overcoming the difficulty, whatever it may be. We have learned, however, through the past years, that those who continue to try are eventually successful, and when success comes to them it is abundant, for after a long series of disappointments the first contact they do make is generally so supreme and beautiful as to constitute a rich reward for all of the delays and worry. In fact, many of those who seem to have to wait until certain internal phases of spiritual development are complete before making the Cathedral contact, have a more perfect and complete contact when the time is ready and thereafter have less difficulty in continuing such contacts than those who make them so easily at the first trial. Many who contact the Cathedral the first time they attempt to make the contact make only partial contacts sufficient to convince them that the contact is made and they are in attunement but not sufficient to give them all of the beautiful realizations they wish. Such members have to gradually build up the degree of contact and fullness of its realization until it is what it should be. Those who are delayed in making the first contact are evidently carrying on some inner development that precedes the contact rather than that which follows it, and after the contact is once made they do not have to go through the same developing process as do others. Why this difference exists we cannot tell, but in the end both kinds of members attain the same end and the same degree of rich spiritual attunement.

Let us rejoice for a moment over such a contact being made after a long and disappointing series of experiments by our good Frater MacCartney, a medical physician in Florida. He writes on May 8 of this year as follows:

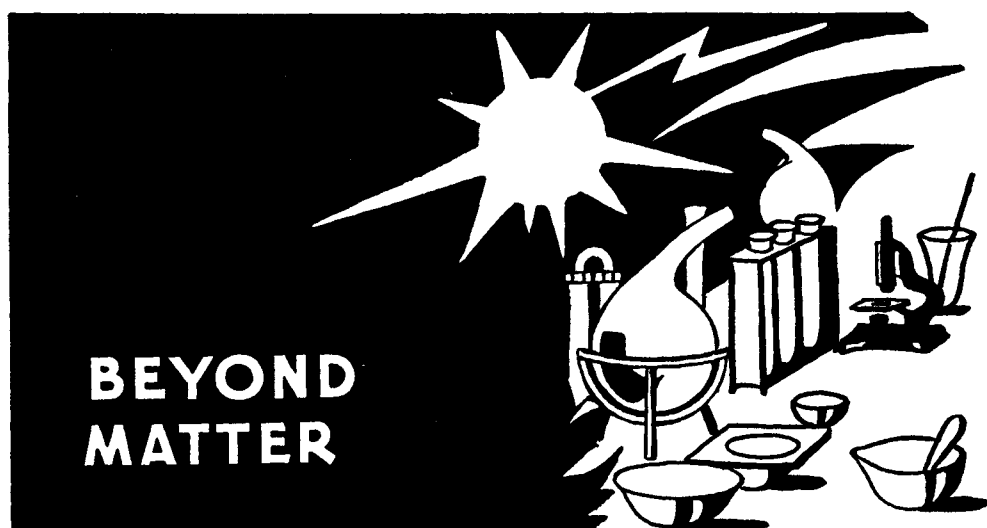
"It is now 9:20 a. m. and I am quite elated. I have been very diffident about trying any longer to contact the Cathedral, feeling that I was unworthy and, therefore, could not bring it into realization. I tried again last night but found that a number of radios playing near me interfered, and as a final trial I proceeded this morning to follow the usual custom, and, what joy! For a few minutes nothing seemed to happen, and then I saw a purple light which developed and became larger and turned into a brilliant violet, and I knew it was the light of the sacred triangle in the Cathedral and soon I was conscious of the fact that the soul of me was entering within the sacred place. I am more than delighted and know now its great peace and power."

We can rejoice not only over the fact that he has had this surprising and inspiring contact that will remain a conviction and reality throughout his life, but we know from the experiences of hundreds and hundreds of others that having made this contact so completely he will now find it easy, simple, and beautiful, to lay aside, many times during the day and evening, the outer, worldly cloak and self, with all of its trials and tribulations, worries and problems, and enter freely and happily into a sacred place where he will find holy communion, beautiful music, supreme rest, inspiring, vitalizing, intellectual food, and Cosmic peace. He will be like a dweller upon two planets with the power to change his place of abode at will. The world of Light, Life, and Love, free from earthly things, is now as open to him as the so-called freedom of the world here below. What a magnificent thing it is to be able to transpose oneself from one world to the other and yet return and carry on, knowing always that one does not have to wait for transition or the complete separation of body and soul to enter into the kingdom of heaven and find Light, Life, and Love.

I hope that you will keep this in mind in your contacts with members and tell them of this incident, typical of thousands of others who may even now feel in their disappointment that the time may never come when they will contact the Cathedral. The time is always close at hand and trust and confidence are keys which help to unlock the great closed doors that separate the future from the present.

SECURE A CONVENTION PHOTOGRAPH

Perhaps you were not able to attend this year's Convention, but you can have for framing the handsome, official photograph of all the delegates, officers, and members who did attend. An examination of the photograph will reveal from the facial expressions the spirit manifest at the Convention. It will be most effective in your sanctum. The size of the photograph is about eight inches by forty inches. It will be sent to you anywhere, postpaid, for only \$1.00. Do not be without it. Send your order and remittance to the Rosicrucian Supply Bureau.



THE HUMAN BODY, though composed of the elements of the earth, is infused with an ethereal force. The mass of matter of which man is, when so infused, becomes a vibrant, self conscious being. Through environment, wrong thinking and abuse of natural laws, discordance may arise in the body of man. These disorders disturb the material, chemical nature of man, producing DISEASE and ILL HEALTH. BEYOND MATTER, in man, is this life force perfect in nature, undisturbed by physical abuse. This Cosmic power when properly directed HEALS and repairs the body in which it resides. It is this POWER that man MUST DEPEND UPON for recovery of health.

THE ART OF ABSENT HEALING

Physicians of every school of therapeutics are especially trained to aid in the prevention of abuse to the body of man. They are also proficient in preparing the body for its return to healthy normalcy. The actual curative element, however, is the Cosmic force that flows through the body. The direction of this force in an intelligent way is completely outlined in the SIXTH GRADE of the Rosicrucian studies. For the benefit of the many Rosicrucian students who have not as yet attained this grade and who are especially interested in the Rosicrucian system of ABSENT HEALING, we offer the brochure, "The Art of Absent Healing". This permits the early grade student to have a working knowledge of this subject until he receives the complete studies pertaining to healing. Even the student beyond the SIXTH GRADE will find this simplified brochure of GREAT HELP. It is clearly written and easily understood.

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The brochure, "The Art of Absent Healing," will not be sold to anyone other than a Rosicrucian, AMORC, student. A careful check of all orders received will be made. The brochure is well printed and nominally priced to cover printing, postage and clerical expense only. It is a helpful guide to every student of healing so do not fail to procure a copy. It is priced within the reach of every Rosicrucian, at:

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The ROSICRUCIAN FORUM

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THE ROSICRUCIAN ORDER.

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VOL. IV.

OCTOBER, 1933

No. 2

LEARNING

... ..

Life on this plane is but a term in school,
Where wisdom, love, and truth are taught—that we
May learn the lesson of the Golden Rule,
And fit ourselves to face eternity.

Perfection is the goal at which we aim,
And merging of our souls with the Divine;
So Truth brings in her purifying flame,
Consuming dross and leaving but the fine.

Till greed is overcome and passion cooled,
And justice granted to both low and high;
As ever men continue to be ruled
By law of life—to blossom and to die.

Can one short term teach well these lessons true,
Of light and life and love upon this plane;
Or have we many grades to study through,
That learning some—we will return again!

—R. Linn Crockett.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATERS AND SORORS:

We are all so enthused over the working out of the great Cosmic cycles at the present time that we feel it is a waste of time and energy to do anything that is not strictly in harmony and cooperation with those cycles. Of course, the people of the United States, or perhaps most of North America, are acquainted with the new NRA plan instituted by the President of the United States. From a purely national point of view the citizens of the United States are apt to think that this is the only plan of its kind for the regeneration of a country that is being carried out. While it is generally admitted that the NRA campaign is the most unique that has ever been introduced in this country or in any other, the fact of it is that the spirit of that campaign is now manifesting itself in the hearts and minds of people throughout the entire world. Even in those countries where a new form of dictatorship, or a spirit of unrest and disorganization has recently arisen, this condition is but a preliminary manifestation of the great transition that is about to take place. It is equivalent to the first stages of removing the pictures from the wall, and taking the rugs from the floor before giving the old home a thorough house-cleaning, but when this is completed and the next step is entered into, we will find that these momentary unpleasant conditions in each country are giving way to a reconstructive and regenerative campaign that is going to bring greater happiness and peace to the greatest number of people in every land.

Swing into line, therefore, with the spirit of the times, and give your hearty cooperation to every constructive, unlifting, regenerative plan that may be suggested or adopted, and show your toleration and sympathy toward all other conditions, rather than becoming resentful or inhibited in your proper logical thinking and acting.

And may peace and happiness come to all of you this fall and winter.

H. SPENCER LEWIS,

Imperator.

War and Women

In a recent article published in the *Rosicrucian Digest* by our beloved Frater Roerich, who represents the Great White Lodge in Tibet, he stated that he believed that war would be outlawed and voted down if a census of opinion was taken among the women of North America

or perhaps the women of the world generally. One of our good Fraters in Los Angeles now sends us a clipping from an editorial page of the *Los Angeles Times* of May 24 in which this very subject is considered, and it appears that when the women at different educational institutions throughout the country were asked to vote upon their approval or disapproval of war, there was a very great diversity of expression. Vassar College, for instance, composed exclusively of women, voted 4 to 1 against war while Wellesley, also a women's college, voted 5 to 1 in favor of war. In co-educational institutions it was found that some of them voted in favor of war and others voted against it. Even among the religious organizations the Ohio Wesleyan, the mother of many bishops and a famous women's college, presented the surprising fact that the women greatly favored war, whereas the Wesleyan College at Macon, Ga., voted 4 to 1 against war. The editorial makes the comment that the results are of diverse opinion because of the leadership in the various organizations, institutions, and colleges.

Now I am sure that when Frater Roerich made his statement to the effect that women were against war, he was thinking of all women in all walks of life and in all social positions. To take a vote on this subject among college women (and mostly young women) is not a fair thing to do if the results are to be offered as an expression of the average woman. Most of the women at college have not yet gotten over the hero worship period of their lives and war is still a great parade and a great occasion for the display of heroism. Secondly, the intellectual discussions that take place in colleges and universities in regard to history, politics, civic matters and international affairs are very apt, under certain forms of leadership, to make wars appear to be not only inevitable but absolutely necessary, while under some other forms of leadership wars appear to these college women to be fruitless and futile.

Certainly, those in the colleges who have suffered little or not at all through any of the recent wars and who were not old enough in the great world war to fully appreciate what it meant, are not the best judges of whether future wars are desirable or not. The approval or condemnation of anything must come from those who were intimately acquainted with it and especially those who have had experience with it. Certainly the millions of women whose sons, husbands, or

fathers were in the war and who were, therefore, directly affected by the war are the ones competent to express an opinion, and we are sure that if a vote was taken representing the opinions of all women in all walks of life, war would be condemned by a large proportion.

And what are we to think of students of theology or students in a religious university who voted in favor of war! Is it not only indicative of a certain form of leadership in those universities that has made war appear to be desirable or necessary, but indicative of the danger that lies in academic institutions where a strong personality with very biased opinions may influence the reasoning and thinking of so many human beings? When the graduates of a religious organization can favor war there is every indication that there is something wrong in the manner in which world affairs, the Cosmic principles, and human experience have been pictured and revealed to the students. If an organization can fail in this manner or create an entirely anti-Cosmic Consciousness in the student, it is very certainly a menace and danger to the future evolutionary growth of the lives of the students and of the communities and countries into which these students will pass and spread their seemingly proper convictions and ideas.

Death Rays

Recently a number of learned publications have carried a semi-scientific report of a very important scientific discovery made in Europe and America by several eminent men, revealing what they believed to be proof of the existence of deadly rays emanating from the human body. Professor Otto Rahn of Cornell University is one of the men quoted in connection with the discovery. This eminent scientist discovered some time ago a fact that has been taught in our Rosicrucian teachings for many centuries; namely, that an electric ray or ray of Cosmic energy emanates from the fingertips and from the human body. Our records show that Cagliostro, after his return from Egypt where he had been a student of Rosicrucianism, taught this fact to Mesmer in Paris, and cooperated with Mesmer in making his experiments. When these experiments became popular the term Mesmerism was invented to imply a strange kind of power or energy that emanated from the human hands. Mesmer claimed that the power was emanated from the eyes in concentration, and that thereby persons could be influenced through another person who concentrated his eyes upon them even at a distance of several hundred feet. In later years Mesmerism was considered a fallacy, and his whole ideas rejected by science, while the Rosicrucians and others who knew the facts con-

tinued to develop the idea, and in the past century have made very good application of this energy that radiates not only from the fingers and eyes, but from various parts of the body.

Now Professor Rahn says that he has proved that these rays are "deadly" because the energy even from the human eyes killed yeast, and presumably could kill other micro-organisms. These were his statements in a report issued by him during this year. Even his statements at this late date have been questioned by scientists who look upon the so-called radiating or emanating rays as a mystery.

Now I know that all of you would like to have a further explanation of this matter, and I hope that if my remarks are published in the Forum Magazine they will not appear too deep for the average member to understand. I have not yet learned from our correspondence whether our members who read the Forum Magazine like these scientific discussions or not, and I hope that some day enough of them will write brief letters to my Secretary to let us know whether they like scientific discussions as well as the mystical and psychic. After all is said and done I do not know who it is that can draw a line between the so-called scientific principles and those that are mystical and psychic. Here, for instance, is a subject that scientists think is purely in their field. In fact, they are struggling like a number of boys trying to lift a battleship up out of the ocean by pulling on a few ropes. An attempt on the part of these boys to take a battleship out of the water, bring it up on dry land, and make it a land vehicle instead of a water vehicle is equivalent to these scientists trying to lift this subject of human emanations out of the field of mysticism and psychic phenomena into the dry and materialistic field of "pure science." While they are struggling to do this these scientists fail to discover the facts, and the whole thing remains a mystery to them. Starting with the assumption that these human rays are purely the result of some chemical action in the body, and have no mystical, Cosmic, or psychic nature to them, it is only natural that they should fail to discover what they really are. If you hold an apple in your hand for the first time and look at it, and wonder what it is, but at the same time feel quite sure that it is part of a stone quarry and has a composition of rock and cannot be eaten or cooked, you never will discover what the apple really is, or what it tastes like, or what it is good for.

Now so far as these rays being called "deadly" just because they kill yeast, and some other micro-organisms, I want to say this is just about as foolish as saying that all of nature is deadly because in the human body there are certain energies and certain Cosmic powers that seem

to destroy many kinds of germs. In the first place, we know that germs and living matter are not destroyed or killed, but are transmuted or changed in their nature, and that by changing the rates of vibrations their nature is changed. Secondly, we know that the emanations from the human body are vibratory, and affect the vibrations of other things. It should not be surprising, therefore, that the vibrations from the human body should affect the vibrations of yeast, and change the yeast to something else thereby giving the impression that the yeast was "killed." The impression has become popular, however, through the newspaper reports of this subject, that these emanations from the human body are "deadly" to everything that they touch, and already the highly paid and highly foolish writers of the bombastic newspaper articles are inventing stories of how the deadly rays from a person's eyes may kill another human being. The fact of the matter is that there is about as much possibility in these rays hurting or injuring a human being as there is danger in the sneeze of a pussycat blowing a building over.

In trying to analyze and discover the nature of these emanations the scientists have followed their usual materialistic course, and have come to the fixed idea before any investigation is started that the emanations must be of a chemical origin. Since science does not believe there is any soul or any soul essence in the human body, or any Cosmic or psychic forces associated with life or the inner self, and since most scientists believe that life itself is only the result of chemical action, it is natural for them to discard any and all thoughts regarding Divine Essence, or Cosmic forces connected with any functioning of the human body.

The Science Service of Washington makes a report of Professor Rahn's discovery by stating that Professor Rahn believes that these emanations may be explained by an abnormal exertion through the skin of *oxycholesterol*. He says that he thinks this chemical is a fat, and is related to the parent substance of Vitamin D, *ergosterol*. I think I can invent a longer word for the real explanation is due to an extraordinary use of *stupidbraincells*. This word is related to the parent substance known as *egotisticalnonsense*.

It is very nice of Professor Rahn and some of the other professors at Cornell who are interested in this subject to say that these "newly discovered" emanations of the human body may help to explain some of the "old superstitions." That remark is a gibe at all of us. We are the superstitious, foolish, ignorant persons for having believed for one hundred years or more that there were emanations radiating from the human body before science discovered them at Cornell University or somewhere else. These

men also think that perhaps there may be some plausible principle back of the belief that the touch of certain persons will cause flowers to wither, and other things to show a strange change in nature. Lillian Russell, the world-famous actress, was famous also among those who knew her as an unusual collector of rare Chinese art, and of pearls. I have seen her museum, and private collection, and I have talked with those who were assisting her in making a definite scientific study of these rare things, and Miss Russell herself personally claimed that her most magnificent string of pearls became affected by her own ill health at times, and gave every appearance of being "sick." Hundreds of persons have noticed the susceptibility of pearls in this regard, and have taken them to jewelers to ask how they might be revived, only to be laughed at and ridiculed. Nevertheless, that great mystic and Rosicrucian officer of Europe, St. Germain, knew the secret of beautifying pearls through changing their rates of vibration, and he even discovered the method of removing flaws from otherwise perfect diamonds, and finally of artificially creating diamonds. This great knowledge he passed on to Cagliostro who at one time possessed more diamonds than any other individual in Europe, and through this fact became innocently involved in the famous diamond necklace scandal of Europe.

We are told that science is going to try to associate these human rays with other electric rays and I presume that some day we shall read about science or some scientist trying to operate a radio outfit with them, or use them for laboratory experiments.

The truth of the matter is that these emanations are part of the human aura, and part of the psychic energy that is associated with the soul, and which can be built up and strengthened in the human body through such experiments and principles as are contained in our monographs. Persons thus trained and developed become excellent magnetic healers through magnetism that emanates from the hands and they become magnetic and influential through the power that is radiated through their eyes when they concentrate their gaze. And they can even radiate the energy from the human brain by concentrating their thoughts upon certain objects. Members in our lower grades who have influenced things floating upon the surface of water will understand the real nature of these radiations better than the scientist do. Thousands if not millions of persons have tried the experiment of concentrating their gaze upon the head or shoulders of some person sitting at a distance and continuing it until that person turned around and looked at them. Science has always smiled at this, and said it was imagination or mere coincidence. But

Rosicrucians know that it is due to the actual emanation of an energy from the eyes and the mind directed by the proper understanding of how to use it. At any rate we are now face to face with the interesting situation that science has discovered something that we have been familiar with for a long time, but desires to have us believe that it is something different than it really is. We have no objection to having any kind of a name attached to these emanations for changing the name will not change the effects of the laws and principles involved. But when it comes to calling these emanations a relative of the vitamins and saying that they are the result of a chemical fat, we think that science is going too far in its guessing.

A New Conception of Christ

Recently several art and literary magazines have contained a picture and reference to the fact that a new and wonderful painting has been made by Col. H. Stanley Todd. Col Todd is an engineer by profession, and an artist by inspiration. He says that in seven hours work without halt and without any model, and of course working under Cosmic inspiration, he painted this new and wonderful picture of Jesus the Christ which he calls The Christ Triumphant, or the Nazarene. Before it was publicly displayed hundreds called at his studio to see it, and after it was put on display in New York and St. Louis thousands upon thousands of people went out of their way to see it, admire it, and praise it. From what we have learned it appears that Protestants and Roman Catholics alike agree that it is a marvelously new conception of the face of Jesus. It is not that of a man of sorrows, but of a man whose strength of character and mystical power has overcome sorrow and triumphed over all the problems of life. The picture shows Jesus as a blonde, blue-eyed, with a determined mouth, and an air and color of virility, perfect manhood, fascinating expression, and loving nature. My personal opinion of the picture is that it is one of the most beautiful made in recent years, and I am especially happy to think that it is being so well-received not only by the public but by the orthodoxy of the churches.

Perhaps I may be excused in this Forum session from appearing to be lacking in modesty, but for the sake of those who have not seen the picture of the Christ that is here in our Temple, I wish to say that this painting of Jesus also portrays him as a blonde and with light complexion, and possessing virility and magnetism as well as spiritual power. It is truly unlike the semi-feminine character that is portrayed in so many pictures of Him. Perhaps that is why the

thousands of visitors who come here to the Temple and are suddenly brought face to face with this life-size picture in the alcove of the ante-room are so deeply affected, and never forget the impression that is made upon them by the picture.

It is time that we have a new conception of Christ not only in picture but in thought. It is time that Jesus the Christ become a real living companion in the hearts and minds of every human being, and that we cease thinking of Him and picturing Him in sorrow and suffering, and on the cross, and in the tomb, but visualize Him as a living, virile, vibrating, actual factor in our lives today. By all means let us continue through word and picture to have new and better conceptions of the Christ, and I hope that Col. Todd's move in this direction, undoubtedly helped and inspired by the Cosmic, will be the beginning of a new era of Christian understanding.

The California Earthquake

I wish to make a correction here at this time in connection with something that was said in a past issue of the Forum Magazine that can easily be misread and misunderstood.

On Page 169 of the Forum Magazine we had an article dealing with the subject of lessons to be learned from earthquakes. Speaking of the recent earthquake in Southern California the statement was made by me that the larger buildings most seriously affected by the earthquake were the public buildings built under the direction of the State. My error in expression was in using the word State when I should have said city or county. The public schools and other public buildings that were affected or greatly wrecked by the earthquake were not built by the State of California, but by the city or county in which they were located.

The State of California has nothing whatsoever to do either with the designing or supervision and construction of public school buildings, or hospital buildings. The Department of Public Works of the State of California, and the Office of the State Architect and Engineering Staff for the State have proved in past years that it is possible to design and construct magnificent buildings that easily withstand all of the minor and some of the major earthquakes that have caused damage in this part of the country. Therefore, I do not want to have my words misconstrued as an injustice to the State Building Department, nor do I mean to severely criticize the building departments of the cities and counties in the Southern part of the State. Only recently I attended a lecture given by one of the university authorities on the subject of earthquakes, and he frankly admitted that earthquakes are still a problem to engineers and

scientists alike. Each earthquake, mild or otherwise, teaches all of us many valuable lessons. We who have learned many of these lessons here in California know precisely what would happen if even a mild earthquake were to affect a city like that of New York, for instance, where enormous and improper iron signs and iron projections and advertising devices have been allowed to be installed on roofs and facades of buildings. These are the first things to pull loose and topple down into the streets, and cause accidents and loss of life. Years ago it was thought that a concrete building would be the safest in any form of earthquake. Now we know that idea was wrong. A new kind of brick has been created which will make a safer wall, and steel and concrete still seems to be fairly safe, while a well-built frame building is apparently the safest for homes. We hope that the cities and counties of Southern California will learn to make their public buildings as safe as it is possible to make them. We do not want to indicate that any blame rests upon any group of individuals or any department of city or state, or on anyone else for that matter. The earthquakes that do cause even a little injury to property are so few and infrequent that it takes a long time to learn just what to do to make buildings truly safe. Even so, our problem here in the West is not nearly as serious as that in other states where cyclones and windstorms play havoc with all kinds of structures. There is no part of the world that is not affected from time to time by the physical changes taking place in the earth, or by the Cosmic changes taking place above the earth. It is all a part of the world's process of evolution and reorganization.

The Jews in Germany

We have received a great many letters recently referring to the persecution of the Jews in Germany, and our attention has also been called to the inconsistency of a political organization newly organized and using the swastika cross as its emblem, and then starting a campaign of persecution against the Jews. Some persons seem to think that the swastika cross is a purely mystical emblem. It is not. It is an old superstitious symbol, or a symbol of superstitious beliefs ante-dating any real knowledge of mystical principles. Nevertheless, it is a form of the cross, and as such should not be used in any campaign of persecution. It is strange, however, that in all the past centuries nearly every campaign of persecution against the Jews has been under the emblem of a cross.

The present upset conditions in Germany have forced all of the mystical organizations and fraternal societies into absolute silence and passivity. It is not because these organizations and their members lack the vigor, or the power, or

the enthusiasm to face their oppressors. It is not because in these organizations there are lacking those who would willingly sacrifice their lives to defend their organizations. But it is better and more efficient, and certainly far more economical in the scheme of things to retire into passivity at times than to wage a hopeless battle or to participate in a struggle that will result in the unnecessary loss of life and destruction of property. A greater victory can be won by retiring into silence than by fighting in such circumstances. It is often better to stoop to conquer than to rise futilely in one's power and protest. Our hearts filled with love and sympathy must go out to all those who are thus suffering in foreign lands, both Jews and Gentiles alike, for among the mystics there is no distinction in regard to religion, or race, and the persecution of one class of persons by another is always a sad and sorrowful thing, bringing grief and suffering to the hearts of every true mystic.

The Rosicrucian activities in Germany suffered greatly through the World War and then suffered again in the plans for reorganization through the great lack of leaders and funds. But the Cosmic has been kind in its support of the work and has protected valuable archives and enthusiastic leaders. In silence the work is going on, but in all outer forms it is handicapped by rules and regulations which forbid members to meet in groups or to hail one another outwardly, or even to receive mail and correspondence dealing with secret matters. Censorship of an extreme nature meets their activities on every side.

We are not criticizing the present dictator in Germany nor his ideas. He may be an instrument of good, and a channel for the carrying out of some higher Cosmic principles. That he has chosen arbitrarily to do certain things with which we cannot agree is no reason for our expressions of intolerance or unkindness. We can simply sympathize with those who suffer, and pray that the God of our hearts will guide and direct their leader and that in the end all will be well. But the organization of Rosicrucians in Germany still exists as it has always existed, and its high officials are extremely busy preparing for the new sunrise that is close at hand. When the dictator of the country learns that Rosicrucianism can be an asset and a power for good, and is not a part of any political activities against the country, he will grant them permission to carry on. In no country at any time has any king or ruler, dictator or potentate, forbidden for any length of time the peaceful actions of the Rosicrucians.

The Great American Crime—Eating

Our Forum Sessions are becoming very interesting in their broadness at least, and surely no one can say that we are limiting ourselves strictly

to mystical and psychic subjects. Certainly we are happy to give our members the information they want whenever we can do so regardless of its nature. Of course, all of our lives are not spent in dealing with psychic matters or spiritual or mystical subjects, and not all our problems deal with these things, and if we are going to be helpful to our members in meeting the general conditions of life we will have to deal pretty generally with all kinds of subjects in our discussions.

Dieting and eating may appear to have little to do with psychic development and mystical progress, but it has so much to do with health and with the general happiness and contentment of human beings, that I feel it is a fundamental thing, and that unless it be given the proper attention all other matters are of little importance.

Undoubtedly the eating, digestion, and elimination of food in the human body constitutes one of the greatest problems in American life today, for there are more people in America suffering from troubles associated with these three processes than from any other single cause. In Europe the populace smiles at what it reads in our American magazines about the various diets for getting thin, or thinner. From their point of view it would seem that all of the Americans, or all the people living in America, at least, have been suffering from gluttony, and are now finding it necessary to become normal in their way of living. In most foreign countries the problem is one of getting sufficient food and of keeping up a normal weight instead of reducing. The truth of the matter is, however, that there are just as many in America who are not eating properly for want of the proper amount of food as in most other parts of the world, but there are a great many in America who eat their food wrongly, or who do indulge in too much food at times, and who suffer from this, and, of course, there are scores of women in North America who are trying to reduce for no other good reason than that it is the style to be slender. So far as health is concerned they are not too greatly overweight, and have no real need for reducing.

Coming back again to the problem of eating there are a few things that I would like to say in this regard, and I am speaking from experience and from our contacts with hundreds of members who have tried to solve the problem.

Nearly every person who finds it necessary to regulate his diet or to reduce his weight, or to improve his digestion is one who is fond of eating. Such a person is fond of the taste of food. If one watches the counters where sodas and ice creams are sold, one will always see the overweight persons are the ones who order the various concoctions and combinations that have much whipped cream and other elements of a tasty and attractive nature. The heaviest meals are usually

eaten by those who should eat lightly. To try to diet these persons, or assist them in reducing their weight and solving the problems of digestion for them by cutting down their menus proves futile, for these persons, being very fond of the taste of food, do not want the amount of food reduced but are always seeking ways and means of adding to the amount of food consumed. If a way could be devised for these persons to really enjoy more food or get more enjoyment from their food, and still help their digestion and keep down their weight, they would be enthusiastic endorsers of this plan. Now let us see what the problem really is. In the first place, I have said that the persons who overeat are fond of food. Let me qualify and explain that by saying that they are fond of the taste of food. This is proved by the kinds of food they select, and the way in which they relish it. Such persons are not just fond of having food in the stomach, or in the body. In fact, they generally feel uncomfortable after they have finished eating because they have eaten too much. They are seldom ever really hungry so far as the gnawing sensation in the stomach or body is concerned, for they always eat plentifully at each meal, and there is no opportunity for them to really get hungry between meals. Their enjoyment of food, therefore, is not the same as that of a half-starved person or a real hungry person, who feels weak and empty within, and wants something that will remove the peculiar inner sensation of hunger. Their whole pleasure in eating comes from the taste of the food while it is in the mouth. Every mouthful they eat is a joy and pleasure to them while it is passing through the lips and while it is in the mouth. After the food is once swallowed the momentary pleasure is gone, and more food must be put into the mouth in order to continue the pleasure.

Nature has made it so that we can enjoy the eating of food. In other words, nature has provided the lips and the tongue and the inner part of the mouth with nerves and sensory contacts that are stimulated by food and drink and from this we derive pleasure in eating. Nature arranged this so as to tempt us to eat and so that we would not find eating a mere necessity, and therefore often neglect it. If one will stop to think for a moment he will realize that many of the important functionings of the human body give us pleasure and nature has arranged this so that we will indulge in that pleasure and not neglect it.

Now it seems perfectly rational to say that if the great pleasure in eating lies in having the food in the mouth, and not in merely dumping it into the stomach in a rapid manner, that one should eat very slowly. Let us take an example of a person eating ice cream. Everyone knows that after the ice cream is dissolved in the mouth and passes down into the esophagus there is no more

pleasure in the taking of the ice cream. Yet persons will put a heaping spoonful of ice cream into the mouth, keep it there for a fraction of a second, and swallow it almost in a lump, and in order to continue the pleasure of the taste in the mouth will put another heaping spoonful into the mouth before the first one has really reached the stomach. In order to keep the taste in the mouth the ice cream must be kept passing through rapidly so that there is no time when there is not some of the ice cream still in the mouth. This process of eating ice cream forces a person to eat several dishes of it in order to enjoy the pleasure of the cream for ten or fifteen minutes. Now a small dish of ice cream if eaten properly would give the same pleasure as would be found in two or three dishes eaten hurriedly. If each spoonful of ice cream was kept in the mouth until it was melted into milk and then swallowed slowly, the person eating the ice cream would have all the pleasure of eating a large amount of ice cream. I have seen persons who are very fond of bananas take a peeled one and bite off large chunks of it, and chew on it for half a minute and then swallow it while quickly putting another piece of the banana into the mouth in order to keep up the pleasure of the taste of the banana. Yet any one mouthful of that banana if chewed long enough and slowly enough, and really relished in the mouth as it should be, would have given pleasure for a longer time than two whole bananas eaten rapidly. We can understand now why the little child with its "all-day sucker" can get as much pleasure out of one piece of candy as an adult gets out of a two-pound box of candy. The same is true of any kind of food. Nature intended us to chew each morsel of food slowly and well so that the saliva in the mouth might mix well with it and thus prepare it for digestion, and the teeth grind it well as an additional help for digestion. But in telling persons about chewing food one should not overlook the fact that the real pleasure in eating is in keeping the food in the mouth for this is the only place that the food does stimulate those nerve centers that give us the pleasure in eating. A small amount of food, therefore, can be eaten during a period of one-half an hour, all the while giving us the same pleasure of the taste of food as would a heavy meal that would be distressing in the stomach and productive of overweight and over-nourishment.

Food chewed slowly, and slowly swallowed, will digest easily, and will help the processes of digestion throughout the entire system, and will eliminate a great deal of the one condition from which the people of North America suffer more than any other people in the world; namely, constipation. From this one fundamental cause results most of the diseases and abnormal conditions

suffered by the people of the Western world, and until people learn to eat properly this great fundamental cause can never be eradicated.

Fat and Overweight

Of course, there are persons whose various glands in the body are either overactive or underactive in their functioning. Such persons have a natural tendency to either be overweight or underweight. With some of them every bit of food that they eat turns into fat, or mostly into fat, while with others nothing they eat seems to produce sufficient fat. Those who have a tendency to overweight have some abnormal condition so far as the glands are concerned, and usually are persons whose works keeps them in an office or at a desk for long hours of each day, thereby denying them the proper exercise. Such persons seem to grow stouter and stouter, regardless of the amount of food they eat. Even water seems to fatten them. On the other hand, there are those who remain slender no matter how much food they eat. Until some correction can be made in the gland activities in the body this condition cannot be changed very greatly. But up to the present time all efforts at regulating the activities of the glands are experimental, and everyone should be very careful in regard to taking so-called gland extracts or gland treatments. Only the very best advice obtainable from eminent experts should be followed. Exercises and the eating of less food and eating it more slowly will help to keep down the weight while the same process will also help those who are slender to gain weight. Proper digestion will take care of both problems. But the one who cannot exercise properly and whose work is ninety per cent physical is truly a victim of unnatural circumstances and must suffer accordingly.

The Sanctum at Home

One of our very enthusiastic and spiritual Fraters in Massachusetts write to the Editor of the Forum and says he takes exception to what I said in the June issue of the Forum Magazine regarding the spiritualizing of your sanctum. I remember that I stood here before all of you in this Forum and said what a real sanctum should be and what it should not be and I spoke at great length upon the marvelous benefits that would come from having a proper kind of sanctum.

Now two interesting things have occurred since that was written, which makes me feel that I made some mistake in what I said before the Forum, because it was evident that I did not say all that I should have said and in the proper way. Just recently one of our members called to see me

at my home during my absence. The Soror asked my wife to be permitted to see my sanctum. My wife ushered her into a room that has been set aside in the home for my exclusive use. It has a special small radio in it so arranged that I can have sacred music or good organ music from a number of the best stations whenever I want it to play softly in the background for carrying on my experiments, and the room has an altar of elaborate arrangement and on the walls are many rare sacred things from the temples and cathedrals of different religions throughout the world including the Christian religion. In addition to these many sacred and beautiful things there is the Rosy Cross as furnished by our Supply Department for sanctums and the candle sticks and mirror and incense burner and other things. In this room are shelves containing the many special reference books that I often use in working on some article long after midnight, and which I need for historical reference, geographical reference, or Rosicrucian reference. There are Oriental objects from all parts of the world including prayer rugs and temple cloths from Egypt, and from places in the Orient where I have actually visited and seen these temple things in use. Here I often paint a picture or make a drawing for our magazine or literature, write articles, give treatments, make visits to members, attune with the Cosmic for information and inspiration, and occasionally interview some of the higher workers in regard to new features of benefit to our members. Every night at midnight I am in this sanctum for a few minutes and often between one and two a.m., but I am also in this sanctum at six o'clock at the Cathedral time and early in the morning at a special Cathedral period. I have seen this room of mine peopled with the projections of a score or more of members at one time. I have seen every seat and every part of the couch in this room actually occupied with the plainly visible presence of those who were reaching me. I have seen the great Masters standing in the shadowy parts of this room and speaking to me. To me it is one of the most holy places in which I can dwell. But our good Soror took a look at the room and said to my wife, "Oh, this is not what I meant, I mean a sanctum that is in a closet or a small sanctum closed off in some little exclusive corner where nobody else can see it!"

My wife was very much surprised and asked what the Soror meant by that and she replied that I had described such an exclusive sanctum and told members it was the only kind of a sanctum to have and they must not have a sanctum where other persons could come in contact with it.

Now, of course, this good Soror misunderstood what I said in my recent discussion here in the Forum and which appeared in the June issue of the Forum Magazine. Strangers do not come into

my sanctum room and it is just as exclusive and devoted to Rosicrucian and Cosmic work as though it were locked in a closet and I possessed the only key. Certainly the members of my family who are also Rosicrucians cannot be included as strangers. But I also have a letter from a Frater in Massachusetts who says that the article in the June issue greatly disturbed him and that it was the most disturbing thing he ever read in our literature. He says my statements regarding a sanctum make it appear that what he has had in his home is of no value and that he will never be able to make progress unless he has just such a sanctum as I described. He says that he lives where he has his business and that it is impossible for him to have such a private, exclusive sanctum as I described, but that nevertheless he has received untold help from the weekly monographs because he has created a sanctum within himself wherein he conducts all of his experiments and that as long as he lives and is privileged to remain a student of the AMORC he will probably find complete satisfaction with his spiritual sanctum.

Now I had no idea that my statements regarding an ideal sanctum would be taken as a dictum and to mean that every member must have the ideal sanctum which he described. I know from letters received that hundreds of our members were inspired by my article to improve the sanctum they had at home and to arrange for one more or less along the lines described by me. I know that others immediately proceeded to eliminate some things that were not proper around a sanctum and thereby improved conditions. But certainly I did not imply, or at least I did not intend to imply, that nothing else but an ideal sanctum would do. I have said over and over in our monographs and magazine articles that if one went on to the hill top and rested under a shady tree one could have a cathedral and sanctum equal to any in the world. I have said also it is not the structure, size, shape, or color, that makes a cathedral and that it is not the benediction of God or the blessings of the Masters that makes a holy place sacred, but the thoughts of the person who enters such a place. The pagan built stone structures and made them sacred to him and to him they were as sacred as any cathedral ever built. You can draw a circular space in the center of a room with a piece of chalk and step inside of it and make that circular place your sanctum and your holy place and as you lift yourself up in consciousness and divine attunement you make that space around you holy and sacred. I trust that every member who has thought about the sanctum will read that article in the June Forum again and see that my idea was not to decry any other sanctum but the ideal one, but to picture the ideal for the sake of those who wanted to know what the ideal sanctum is so that they may

strive, possess, or create it. We have many members who write to us from week to week and from month to month saying that they are about ready to build a new sanctum or arrange a new one and they would like suggestions as to what constitutes the ideal sanctum. My words will help them but should in no way discourage those who must make their sanctum of spiritual things and invisible to the human eye.

Suicide

I have here a letter from a Frater who is a physician in Michigan and who asks another very interesting question about suicide. He says that he had a patient come to him, a man forty-four years of age and with a family of seven children. He said he found the man was suffering more from worry and broken-down health because of the business and financial problems he had to face. Several times he had tried to take his life before coming to the physician and after several treatments he began to feel very much better. As his health began to improve his outlook on life began to improve. After a number of days had passed with improvement showing itself each day, the family began to feel very hopeful that their loved one would become encouraged and take up the battle once more against the obstacles that seemed to face him. Finally on a Friday he came for another treatment and for some reason or other seemed to be despondent again. His health was still improving, but something had upset his mind and his old worries had returned again, making him extremely nervous.

When he retired that evening he seemed to be sleepless but finally he went into a light sleep. His wife awakened about one-thirty in the morning and found he was not in his bed and discovered his lifeless body in another room.

The doctor says he had met the wife and the seven children and they all seemed to be extraordinarily attached to the father not only with a deep love but with an admiration and adoration that greatly impressed the physician. The doctor now wants to know in what way this man has bettered his situation or helped his family, and what the effect will be upon the father and the children.

It is easy for everyone of us to immediately answer and say that this poor man did not better his situation one iota by taking his life or bringing his life to an end in this incarnation and in such a sudden and unnatural way. Some persons think that where a large insurance policy is possessed and where this insurance money will be immediately given to the widow and children, there is a temporary benefit for them and that this is the thing held in mind by the person who commits suicide.

But what are we to think in those cases like this one where there is no large sum of money involved and where the funeral expenses will place the family in even a greater financial debt than they had to face otherwise? Certainly the absence of a large insurance policy eliminates any monetary motive from the mind of this person in planning his suicide. If, therefore, he knew that his sudden transition would not bring a large amount of money or any money into their hands and that no other material benefit would come about through his transition, what peculiar line of thinking must have accentuated the mind of this man in planning suicide?

When we stop to think that in this case and most cases the suicide is contemplated for a long time and more or less carefully arranged and undoubtedly given thought from every angle instead of being suddenly inspired by some unexpected incident, we cannot seem to understand the line of reasoning indulged in by those who plan to commit suicide. Certainly their reasoning cannot be logical. It cannot be rational. Every form and degree of sane and rational thinking on the part of such a person would result in a decision not to commit suicide but to face the odds no matter what they might be.

Certainly health and life itself or even life with poor health is a greater asset than money. If this were not so, then even those who are millionaires and have every advantage and have at their disposal a large fortune that they have saved would not be so willing to spend that entire fortune to protect their lives or to fight against the possibility of transition. We know from thousands of experiences that we have seen and read about, that wealthy men and women fight just as hard, and just as willingly spend every penny they have to hold life in their bodies as does a poor man who needs health and life in order to support those who are dependent upon him. Thousands of men have been in such positions and conditions where they have willingly offered every ounce of gold they possessed, every bit of their estate, their homes, and collections of rare jewels and furniture and everything they could claim legally or otherwise, in exchange for their life. There is hardly a wealthy man in the world who, if held by captors or placed in a critical position, would not gladly exchange everything he possessed to have life and freedom. A poor man, therefore, should look upon life as just as valuable to him as to the wealthy man. Why is it, then, that he is so willing to give up life when trials and obstacles face him? Nothing but irrational thinking and the reasoning of an unbalanced mind, or a mind obsessed by fictitious ideas can come to the conclusion that suicide solves his problems.

In this particular case and in most cases where married men and fathers have committed suicide

there has been quite evident the worry and torment about the support of his wife and children. That seems to have been the thought uppermost in their minds and in all of the arguments preceding the decision to commit suicide. They have been tormented by the fact that their wife and children are facing starvation, want of clothing, the want of a proper place to sleep and live. It is such thoughts as these that lead most of these persons to such a drastic act.

Yet how can such a person come to the conclusion that suicide helps the situation? No matter how we analyze the matter, we can only find one answer and that is that the person who commits suicide as a way out of his problems in such circumstances is temporarily unbalanced and irrational in his thinking. Therefore, the commission of an abnormal, insane act is a Karmic crime that is sure to bring heavy penalties to the person who commits it. This at once eliminates the possibility of any personal good coming to the person who commits suicide. His whole future is immediately stained by his act.

Suicide wilfully and deliberately lays a foundation for grief, sorrow, trouble, disappointment, and regret throughout the future. It is the one personal crime against self and against society, as well as against dependant and loved ones, that can never be obliterated from the memory. It is the great shadow hovering over one's life from which there is no escape. In the more sane and reasonable thinking that is sure to come after transition, as memory reviews in purest light all that it has witnessed, the crime of suicide grows enormously until it hovers over one like a horrible beast of the primitive jungle, and with its glassy eyes and fire-spitting mouth it looks down upon the victim and accuses him of cowardice. Certainly, for the self the act of suicide is neither the way out nor the means to any good end. For those who remain as mourners there is nothing left but increased sorrow and grief, shame, and anguish to be added to the material problems of life which existed before the act. If one is really depressed because of the consciousness of the suffering of loved ones, why add to their material worries the additional ones of shame and disgrace? The little ones who still must face the world are handicapped in their life course by not only their own knowledge of the fact that their parent weakened and succumbed and found himself wanting at the time when he might have helped them, but they must forever carry the cross of public criticism which is laid heavily upon them in their future years when least expected.

While there is still life there is hope in more ways than one. The person who commits suicide escapes from nothing but multiplies his seemingly insurmountable problems and destroys all the hope that is associated with life.

A Wonderful Story

Every now and then some of our members who are well-known novelists, writers, editors, or feature story writers send us a brief note asking if we can give a mere suggestion for a surprisingly new story or a hint for a new novel or mystery play. We have supplied many of these in the past, and most of our members would be surprised to know how many of even the popular moving picture productions have had their first thoughts put together in a Rosicrucian mental laboratory.

Very often in the experience of some of our members, in the reports they make, or in the experiences of their youth, there is a kernel of a wonderful story. I do not refer to the psychic experiences resulting from their present Rosicrucian exercises or studies, for these are all very much alike and should be very much alike, but I am referring to the unusual things that have occurred in daily life.

Take, for instance, a letter I have before me from Brother Townsend in Massachusetts. In speaking of how man has attempted in all ages of the past to build temples for his personal and private worship, and how he has built them in strange places, often underground and hidden from worldly view, he says that he has been inside of one such secret and unusual temple. Then he tells this brief story.

"The temple I visited was discovered many years ago not far from the sea between Ramegate and Dover. So far as I know the temple may still be there today hidden and secluded. It was found by a man who was digging in his yard among beautiful little homes where the existence of a temple underground had never been suspected and had never been recorded in ancient history. Suddenly the spade slipped from his hand and went downward into the earth. He found it out of reach so procured a candle and lighted it and dropped it into the small opening in the soil made by the spade. In peering down through the hole while on his hands and knees he could see the spade on a cement floor. Enlarging the opening and procuring a ladder he descended into the hole and found to his astonishment that he was in the center of a large temple. It had an excellent floor of stone and cement, and the walls were beautifully decorated with many colored shells in peculiar designs, and at the true eastern end of the temple was a dais or platform with a huge rising sun worked out symbolically in minute shells of many colors. It was a masterpiece of symbolism giving forth beautiful lights when the daylight shone upon it. I was a young man at that time and did not realize its significance; this was sixty years ago."

Taking just this much of the story as the beginning of a mystery novel what could you do with

it? Now I hope that none of you are going to proceed tomorrow writing novels or stories and laying them on my desk, and I hope that if this little story gets into the Forum Magazine our members will not think I am suggesting that they should enter a competition for writing the best story based upon this incident, and sending the manuscript in to me, for I will surely have to return them without looking at them for I do not have time to even properly read and correct the manuscripts that pass through my hands every day as a part of our regular work.

But, for your own sake and as a test of your ability to create and to imagine, sit down and spend an hour seeing what you could do in building a story out of the foundation that I have just given. Suppose that you had dropped your spade into that hole and you had descended into a long-forgotten or unexpected temple built probably several thousands of years ago by a sect or cult of people now forgotten, or probably never known to the general public. Think of walking around in that temple and discovering hidden doors in some of the walls that led to anterooms and antechambers! Think of coming into one room with niches cut in the stone walls and in these niches old scrolls of manuscripts containing rare old records and strange teachings in a peculiar alphabet. Think of finding somewhere a stone tablet hidden in a sacred place of a temple containing the key to that alphabet and then think of the hours you would spend in deciphering the manuscripts and discovering that they contained the secrets of life, and the secrets of mysterious forces and powers some of which man used today and some of which he did not suspect. And think of being able to learn from the manuscripts how you could go back up to the world above the temple among your fellow beings and in a few days demonstrate to them that their automobiles could run on some simple chemical combination that cost only a few cents per barrel, and that you could light the homes with the new kind of energy that came from the sky instead of using electricity, and that you learned how to put together a few herbal extracts that would give you a chemical combination which if taken as a drink once a day for a month would bring back youth and give long life.

Think of the thousands of things that might be revealed in those manuscripts and suppose some of the manuscripts contained seals and showed that they had been used by the Essenes in Jerusalem, and that they contained some of the true secret teachings of Jesus, and that the Essenes who went to England early in the Christian Era had established a branch of their brotherhood in this underground temple. And suppose that in another chamber you had found the doors sealed, and found strange marks telling you how to break

the seals and open a great sealed door, and that in this tomb you found a metal casket and in it the well-preserved body of one of the ancient Masters of the cult, and suppose there were directions carved in a huge sapphire resting on the casket that told you how to give to this sleeping Master a certain drink composed of chemicals easily obtained, and that one night at midnight you alone standing in that very silent tomb administered the potion, and gradually color and life came back into the body and the Master arose. And suppose that he showed you the caskets of several others and helped you to bring them back to life, and that in a few hours there were eight or ten of these ancient Essenes in their magnificent robes standing with you in the center of the temple waiting for the hour of sunrise to come, and at that hour and moment the sun entered the temple through a small aperture hidden by the trees somewhere, and shone directly on a huge diamond that reflected its light toward other diamond and silvered mirrors, and these illuminated the great sun made of colored shells in the east of the temple, and from this reflected light the whole temple was bathed in the warm colors of the rising sun, and suppose that at just the crucial moment when the sunlight was at its zenith in the altar the eight or ten strange figures around you suddenly burst forth in chants of adoration and wholly ignoring you proceeded to carry on one of their ancient ceremonies, and then suddenly took you by the hand into an anteroom and clothing you in an ancient garb led you forth through various passageways to the west of the temple and proceeded then to take you through the ancient ceremony of initiation, making you a true brother of the Essene Brotherhood.

And suppose that when the ceremony was over they held the symbolical feast as they usually did and that they produced food out of the nowhere, and out of nothing seemingly, and then revealed to you some more of the sacred teachings. What a marvelous story could be told! From this point on more and more mystery could be added, with perfect logic without stretching the imagination to the breaking point, without even going beyond possibilities, or even probabilities for that matter. Suppose they revealed to you that after such initiation you were never to return to earth again, but had to remain in this underground world. Think of your consternation because of your thoughts of wife or husband, children or loved ones who would miss you.

Suppose that they proceeded to have a ceremonial closing up of the aperture in the roof of the temple through which you had come and thereby concealing from the world the manner of your disappearance. And suppose that they showed you that at the end of the anterooms and hallways there were openings into underground

tunnels that led to huge caves or underground spaces large enough to have dwelling places, streets, avenues, buildings, and parks, and that you found these buildings filled with the sleeping bodies of what had been an underground population of great mystics and members of the Brotherhood. And suppose that you proceeded with these others to awaken and quicken into life these sleeping persons, and that in a few weeks there was a veritable nation of people living its entire life beneath the surface of the soil, but having sunshine, air, and all the essentials of life. And suppose that they showed you that because of their closer contact with the earth's magnetism by living in the earth they were able to send thoughts and messages, energetic beams of power, and rays of various kinds to various parts of the world and produce certain effects upon the earth's surface, and among people that were responsible for the changes in the world activities.

Chapters and chapters of such a book could be written unfolding the most mystical story ever told. It could be filled with marvelous lessons for man to learn and could cover many valuable teachings, mystical laws, and Cosmic principles.

I know that I could write such a book, and I can feel the whole story right now as I tell it to you, and I never thought of this story or never heard of this temple until a few minutes ago when I received at my desk the letter from this Frater in Massachusetts.

One of our members will write such a story along the lines that I have just outlined, and some day after it has been corrected and properly read and edited by persons competent to correct such a manuscript it may come to our hands all ready for printing or publishing, or may go into the hands of some publishing house. We are not prepared to do such editing or revising of stories for it takes more time than we can spare from our lecture work. But I feel quite sure that the story contained in what I have just outlined is now but an infant that will grow some day into maturity and find its way into the homes of thousands of people who would be benefitted by it.

Of such incidents in life are the greatest stories born. It takes a master mind to create the story and to evolve it in a perfect form. But wonderful stories revealing the great truths of life have always been available to man. Man has passed them by or failed to see them. Let us hope that this story will not be lost forever in any such manner.

Uncooked Foods

A great many of our members have written to us recently asking whether we recommend the new and popular diets now being advertised or promulgated by some food lecturers which consist

principally of uncooked foods. It seems there are a number of these lecturers going about the country promoting the idea that uncooked foods constitute a diet that will prevent all diseases and cure all ailments. At least they claim that the only true way to health in eating is through eating uncooked foods or unfired foods as some call their system.

Now, there is some logic and good sense in some of the statements that these extremists make, but we must sound one note of warning. The argument used by these lecturers is similar to the argument, that, because some water is necessary to live, and that unless we drink some water each day or each week we will die, we should live on water altogether, and eat or drink nothing but water. Or, it might be argued that since milk is the perfect diet for the growing baby and that while it is on a milk diet its health is not only good but it usually has nice rosy cheeks, adults should abandon every other kind of food and live exclusively on milk, and such a diet would maintain perfect health and give them the complexion of a nine months' old baby.

Undoubtedly many foods are spoiled, or partly spoiled, or lessened in their food value through boiling, baking, or cooking in some form. Undoubtedly fire does change the elements of some foods just as it changes the elements in the alchemist's crucible. Unquestionably spinach when boiled and the water thrown away gives us nothing for the table but a lot of boiled grass from which the best mineral elements have been eliminated by boiling and discarding the water. Undoubtedly in peeling potatoes and throwing the peelings away and boiling the inside part we only get a partial benefit from the potato. Carrots are very good when eaten raw and there are many other vegetables that can be eaten raw, and often should be eaten raw, but there is no good, sound reason for abandoning all cooked foods and living exclusively on uncooked foods. That is merely an extreme idea, a fanatical idea.

The real trouble with our diets is that we do not eat enough of the uncooked foods that are beneficial and really palatable while raw. Raw potatoes may not be palatable and we have a good excuse for not eating them often or eating them at all in such a form, but most of us should eat more lettuce, tomatoes, celery, and other similar greens in a raw state. We should especially eat some dandelion and watercress. If washed in clean water and eaten raw these two latter greens are palatable, especially when chewed with other food or in between morsels of other food, and they supply certain mineral elements to the blood that are very necessary.

The eating of uncooked foods is a matter of personal judgment, and while we recommend that a good many more uncooked foods should be

eaten, we certainly draw the line at a diet composed exclusively of them for in twenty years experience of contacting the advocates of various raw food diets we have not seen such evidence of perfect health on the part of the advocate as would indicate that they were in better condition physically or mentally than those who eat some cooked foods and some uncooked foods.

The Key to Success

I suppose that all of you know that a few months ago I wilfully violated one of our Forum rules and directed that the stenographic notes of one of our Forum discussions be published in *The Rosicrucian Digest* instead of in our Forum Magazine. That discussion related to the subject of success and the proper key for it and centered around a letter written by a physician in Los Angeles who told how he had worked out the Cosmic way to success through our principles.

That article published in *The Rosicrucian Digest* of the month of April has brought to our headquarters an enormous amount of complimentary correspondence. Hundreds have written to us stating it was the most helpful article that they had read in a long time and, would you believe it, a great many wrote and said that if such points and principles were being discussed in our Forum those who were in the Forum or attended the Forum meetings here or who read the Forum Magazine were mighty fortunate.

The interesting part about it is that a score or more of our members in Los Angeles who are well-acquainted with the physician who wrote the letter have written to us saying that they have observed the manner in which the Cosmic has helped the physician become more active and more prosperous and more successful in his work than ever before and that they know he is a living example of the marvelous success as well as happiness and power that can come to an individual who fully applies and uses the principles contained in our monographs. And I have had another letter from the doctor himself saying how surprised he was to read his own letter published in *The Rosicrucian Digest*, but that he wanted to add to it now the many further bits of evidence indicating that the Cosmic was increasing its helpfulness to him and that he, on the other hand, was doing everything within his power to give aid and assistance of a medical or therapeutic nature to the poor and needy of his part of the country. You can realize what this means when you take into consideration that during this very period of supreme offering to the Cosmic, the earthquake occurred in his district demanding the free services and cooperation of every physician who would give to the utmost. It was his golden opportunity to repay the Cosmic for the blessings

he had received and to the same degree as he tried to pay off his obligations to the Cosmic he increased them through more and larger blessings that he received.

Another interesting point is that since the letter and article were published in the magazine, I have received scores of other letters not only from physicians but even from clergymen, and from nurses, businessmen and women stating how they, too, had discovered this law, but were reluctant to ask us to comment on it inasmuch as they felt it was a natural working out of Rosicrucian fidelity and devotion and nothing extraordinary in any sense.

More Members Successful

I have made an inquiry at each and every one of the departments in the administration building here where mail is delivered to desks and answered by various department heads and I find from their reports that the majority of the members who write to us are now reporting success and happiness in every instance where they have devoted and consistently applied the Rosicrucian teachings and principles. In other words, while we still have a very large call at our Council of Solace for help of various kinds and this call is heavier than it has been at any time in the past period of our organization, it does not mean that our members are less successful in the application of our principles, but more successful.

In other words, the increase in number of calls for help or advice is due, first of all, to the continued growth of our organization and the increasing number of members; secondly, to the distressing and depressing times through which all of us have had to pass; and thirdly, because during these depressing times more of our members were tempted to apply our laws and principles to material things of life rather than to the spiritual and mental exclusively. In this way thousands of them discovered that the principles would work and did work with dependability but they had overlooked some of the points and principles in their lessons, had failed to analyze the material and physical application of these principles to earthly problems, and now needed a little additional advice or help.

In other words, these members frankly state that it is due to their confidence in the working of these principles that they write to us for further advice and help. It is like the letters we receive from expectant mothers. These letters or telegrams, mostly, are increasing in number not alone because of the increasing membership, but because more expectant mothers have learned of the efficiency of our treatments at the crucial time of childbirth and have confidence in our special help and more wives who feared childbirth are

now entirely free of the fear and willing to depend upon our service to bring about the most favorable results. The spread of this confidence is increasing so rapidly that the requests for help at such a period are increasing. If our services and our principles and laws, when applied to us and by others, did not manifest perfectly and as our members expected, there would be a constant decrease not only in the telegrams and calls for help at childbirth, but in every other requirement of human welfare.

Helping Others Freely

In connection with all that I have just been saying about the key to success in life, I wish now that some one of our members who is clever in writing jingles or limericks would write a brief proverb or verse of some kind that would cover the following thought: Helping freely others does not mean giving free help to all.

I am moved in this expression by another letter I have here in my hand from two doctors in northern California who say they enjoyed reading in the magazine the article about the key to success, but who now have another side of the picture to bring before the Forum for discussion. These doctors say that they were taught when at college to be very careful about their work with those who might be classified as "charity" patients. They said that they were very definitely advised that in every city and community there are those who seek absolutely free treatments from physicians and the physicians cannot expect to get other pay patients through doing a lot of free work for, generally speaking, these so-called "charity" patients associate only with those who are, like themselves, either unwilling or unable to pay for treatments and, therefore, the indorsement and recommendation of such patients does not bring any income to the physician whereby he can compensate himself for the free treatments that he gives to charity.

Our good Fraters say that after leaving college and going into practice and talking with other physicians they have found this college advice was very sound. Consulting with other physicians they found that not only did a great many persons seem to think that physicians should give treatments freely and without any pay or compensation, but they took such treatments as a matter of course and came oftener or more frequently for treatments than they would have come if they had really intended to pay for them. They seem to gradually lose all appreciation of the treatments they received, becoming less and less thankful and gradually feeling that the treatments were due them and taking an attitude of demand in asking for them. Such patients can gradually lower the standard of a physician's practice by the mental

attitude they take and the indifference they show and at the same time block his calendar with appointments which prohibit time for study and time for treatments of patients who do pay. This naturally would result in a physician's complete bankruptcy.

Our Fraters who write to me say that they have always understood that the universal law of compensation applied to everyone and that a free patient who was not able to pay for treatments with money was obligated to compensate in some way and that unless he did make compensation that which was received so freely would be of no avail to him and benefit no one. Our Fraters seem to think that the law of compensation is just as applicable to these free patients as to the physician, and that there must be some rule regulating charity work on the part of the patient as well as on the part of the physician. Now they want us to discuss this problem and after hearing your comments I will make mine. Now let me express what my opinion is as interpreted by our Rosicrucian teachings.

In the first place, the Cosmic and all of the spiritual and natural laws of the universe approve of a physician of any school or of any practice making a proper charge for his time and services. And do not forget that when a proper charge is being made it does not include merely the ten or fifteen minutes' work for examination and half an hour for treatment. We have to take into consideration the time and expense involved in the preparation of a man's ability to become a good physician. So long as his fees are within reason and are in proper relationship to the income of the person helped and in proper relationship to the results produced he need have no fear that he is violating an ethical law of the Cosmic through making definite charges.

On the other hand, it is incumbent upon every physician and every human being, for that matter, to help a brother or a sister and to render freely whatever help or aid he can give. But there must be some rule and regulation about this and there must be some agreement and some ethical principles binding upon the recipient of such charity. While it is Cosmically positive that he who can give *must* give, it is not positive that he who can receive freely shall receive free of all compensation. Such a law would be unjust. The one who gives must give in order that he may compensate for the blessings he has already received. If the Cosmic has given him nothing, helped him in no way, and he has absolutely not a single thing to be thankful for to the Cosmic or to God, then the law does not bind him to give freely to anyone. But there are few persons on this earth who can claim that they have nothing to be thankful for and nothing to compensate for.

If a physician or anyone else gives some service free to someone as compensation for what he has received from the Cosmic, then it is equally binding upon those who receive this service to be thankful and offer compensation also. Free patients, therefore, leave the physician's office bearing an obligation and that obligation is just as keenly binding upon them as was the obligation binding on the physician to help them. If the physician finds that these free patients are not making proper compensation and not meeting their obligation by helping others or by trying to help the physician, he is justified in refusing to give them further help. This, of course, makes it difficult for it forces the physician to be judge of the acts of another and this he hesitates to do. It is therefore better for such physicians to work through an organization in doing their charity work where competent ways may be established for judging whether those who are asking for free help are properly making compensation or not and are worthy of continued free help or not. This is why we have organized our Sunshine Circles in so many cities.

Sunshine Circles

Our continued reference to the Sunshine Circles in our Forum discussions constantly brings us letters from persons wanting to know what the Sunshine Circles are and how to start one. It seems to me that we have said so much on this subject and written and published so much that we may tire a great many of our readers by the constant repetition of this information.

A Sunshine Circle is a group of men and women in a city or community all of whom are active, devout, sincere students of the AMORC and who voluntarily come together and voluntarily offer their services to help those who are in need, whether they are members of the AMORC or not. They organize themselves into what is called a Rosicrucian Sunshine Circle to spread sunshine in the lives of others—but do it systematically and properly. It is not one of those forms of "organized charity" that so many persons criticize, but a form of orderly charity and Cosmically directed charity. It works according to Cosmic laws and not according to man-made laws. The volunteers in such a Circle should be physicians, lawyers, nurses, clergymen, businessmen and women who are capable of social welfare work or capable of extending human sympathy and understanding in cases of life's problems faced by other men and women. A chairman of the committee should be elected and he should be chosen because of his willingness to give a good bit of time and energy to the work. A small advertisement should be placed in the

personal column of the local Sunday paper reading as follows:

"Are you in need of advice or help or sympathetic understanding? We will gladly do for you whatever we can without any obligation. Write in strict confidence to Rosicrucian Sunshine, Circle, P. O., Box—" (or newspaper box).

A box number should be used but several of the members connected with the Circle should go to the newspaper and identify themselves so that the editor and others connected with the newspaper will know that the movement is a legitimate thing and not a questionable movement hiding itself under a box number. The letters that come in answer to this advertisement should be carefully read by the chairman and those that need immediate action should be acted upon, but at least once a week a meeting should be held when all letters are read and discussed. Money should not be loaned unless it is absolutely necessary and the only way in which a case can be helped. It should be understood that in practically every case that not the giving of money or not the giving of material things outside of food is the aim of the organization, but the giving of advice, cooperation, treatments for various ailments, or other practical help. The physicians in the Circle should volunteer their services through this Sunshine Circle and each and every case should be properly recorded and each patient made to understand through his interview with the chairman or other representatives of the Circle that whatever treatment he receives must be compensated for by doing some good for some other person and very often the Sunshine Circle can point out to a patient who has been helped just how he can help someone else. If a grocerman is helped in overcoming a diseased condition that has puzzled other physicians or other medical men for a long time, he should be made to realize that rather than paying with money he must give some food to some who have written to the Circle asking for food. A mechanic who has been helped must be made to understand that he must give some service in exchange for what he received, etc. The work is not to become propaganda for Rosicrucian membership. Whatever is done must be done in the name of the Rosicrucian organization but only if the persons ask or want to know about the organization should anything more than a mere leaflet be given. A report should be made to headquarters to the Sunshine Circle Department each month regarding the activities of each Circle. If no physician or nurse is in the Circle the chairman or others connected with the Circle should get in touch with some physician who will work with them in giving help freely in the spirit in which the Circle operates. We want to see a Sunshine Circle in every city where there is a branch Lodge, Chapter, or official group. For

years this work has been going on producing marvelous results and building up a demonstration of our principles in the lives of thousands of persons. It helps the workers as well as those who are given help.

In this way the two physicians who wrote us the letter will be able to do their charity work in a proper way and they will be building up blessings for themselves and at the same time carry out the Cosmic ways of helping all who truly need help. This is the Rosicrucian ideal and it is practical and highly efficacious.

Some Sunshine Reports

Typical of the kind of reports that the Sunshine Circles send to us from all over the country is a report here in my hands from the Sunshine Circle in Birmingham, Alabama. The chairman of it is a prominent attorney of that city. Just listen to this report and see whether you think such work as this should be left undeveloped and unsupported by every member of the organization. Here is the report:

"Permit me as chairman of the Birmingham Sunshine Circle to submit a report for the month ending April 20, 1933, as follows: Treatments given by a physician to the value of \$60; small donations given, \$9; donations for clothes for needy families, \$10; donations for groceries given to needy persons, \$49.30; monthly dues paid for three members who were in need, \$6. Total expenditure in actual cash, \$134.30. In addition to the above more than twenty-five people were treated metaphysically during the month, in some instances with astounding results. Every week and almost every day there is free legal advice given to the needy by our members who belong to the legal profession but there is no estimate or value placed on this by those furnishing this advice. It is merely done in a spirit of helpfulness for those who in this crisis are wholly unable to employ counsel to represent them in their legal needs. The Sunshine Circle is happy to report that individuals have distributed more than thirty-five hundred pieces of literature for AMORC during the past month, some of this to outlying towns situated thirty-five or forty miles from Birmingham."

Some of the previous reports from this Circle have shown food given to thirty or forty persons and very often clothes to a score or more with constant legal and business advice and other forms of help gladly given. This is but a small Sunshine Circle in a medium sized city. In large cities greater work is done and in smaller cities a small amount of work is accomplished, but taking in the aggregate throughout the country it constitutes a magnificent service to human beings and the thing that surprises those who are helped is

the fact that they are not asked to subscribe to anything, make any pledges, sign any receipts, or placed in any position of obligation. Nor are any questions asked about religion or creed. I hope, therefore, that more of these Sunshine Circles will be established throughout the country.

Other Sunshine Reports

Just now my Secretary has handed me a report that came in today's mail from the Sunshine Circle in Los Angeles. This is from one of the larger cities, and may give you some idea of what is being done there. Frater Baldwin, who is the General Chairman for the district, and Soror Locatell, who is the Assistant Chairman, report that the Sunshine Circle has grown from a group of twelve workers to a group of one hundred and seventy-five men and women of all professions and positions in life who have voluntarily offered to give in their daytime and evening hours whatever services they can in helping the needy of their district. Thirty-five of these are active all day long calling on persons who have answered the advertisements in the newspapers, and who require personal interviews. The other members of the Committee call as physicians, lawyers, nurses, or specialized workers and render personal help where needed. From fifty to seventy-five cases a day are found on the files of this Sunshine Circle, and examined and checked up with new ones being added each day, and some being taken off the list because of a complete settlement of their needs.

So large is this Sunshine Circle that a special meeting has to be called once a week for the review of their activities, and at this meeting persons who have been saved some serious operations, or cured of peculiar ailments, or relieved of great problems come there to testify and express their appreciation. Those members of the Committee who call on those who have been benefited to check up on their conditions report enthusiastic appreciation shown by everyone, and these members who make such visitations find it necessary to make as many as forty calls a month. This will indicate to all of us how wonderfully our members respond to the idea of service. Frater Baldwin's report closes with this statement:

"This Sunshine work has proven, and is continuing to prove to be the happiest work of my whole life, and when through Cosmic aid, if it is to be so, I can arrange to give all of my time to this work, then I shall feel the culminating glory of my life for I feel each day as I journey along the path that service is the thing needed above all else, and the happiness and joy which comes from honest efforts along this line are worth more than anything else on earth."

AMORC stresses the idea of service because through service to human kind and in the name of God, man works out his Karma and makes compensation and adjustment for the things he has done, or has failed to do. And at the same time that he is thus bringing salvation to himself he is bringing the great light of love and sympathetic understanding, and the true spirit of Rosicrucianism into the lives of others, and thereby eliminating despondency and doubt. It is a sad thing when the material trials and tribulations of life cause an individual to begin to lose faith in God and faith in human Brotherhood. Such a person becomes truly a lost soul in a worldly sense, and it is one of the saddest attitudes of heart and mind into which an individual can be cast. To save such a person from such despondency, and to renew his hope and faith in God and man is truly a great work.

Making Predictions

I suppose all of you are very familiar with the old proverb about the prophets not being without honor, save in his own country. There is a great deal of truth in that statement for from what I have seen and read lately in the line of predictions and prophecies, I think that if some of the prophets who made these predictions lived here in our city of San Jose they would surely be without honor and without respect and probably without many other things if they didn't quickly pack up and get far out of reach.

Of all the dire things that could happen to a nation, a country, a people, or a continent, I think that everything in the category has been covered by the predictions made by some flighty-minded astrologers, some newspaper feature prognosticators, and some so-called psychic mediums, not to eliminate from the glorious array of individuals, those self-appointed masters in white and purple robes who have originated new and astonishing mystical movements and spiritual societies in the past two or three years. In fact, these self-appointed leaders seem to vie with the fortune tellers and non-mystical mediums in attracting public attention and advertising themselves by seeking to appear highly important through making wild predictions about everybody and everything.

Most certainly according to the schedule of these prophets, California should have had not simply a little earthquake in one small southern area, but it should have had a dozen or more earthquakes rolling back and forth up and down the entire coast from San Diego to Mt. Shasta. In fact, the whole Pacific Coast from Vancouver to Mexico should have rolled and rocked many times and should now be deep under the waters of "a great tidal wave" with the mountainous

areas just sticking their noses above the fins of the fish in the sea. Hundreds of communities, dozens of large cities, and many thousands of individuals should have lost their lives and property and the world should be standing aghast at the present time at which it would consider the greatest calamity and catastrophe that ever came to civilization in recent centuries.

And, in addition to this inconvenience on the Pacific Coast the rest of the nation should be at war with every conceivable group and faction of people in every possible foreign country over every point of human consideration and human possibility. In fact, most of the nations of the world should be, at the present time, on battle fields with half of our male population lying in graves and the home cities, towns, and communities burning to the ground. Every extinct volcano should be active. Every mountainous area should be sinking; every piece of lowland should be rising and throwing off its chest the cities, towns and structures built upon it. Rulers of any class and from all governments should be lying in state in caskets draped with the anarchist's flag, and stalking through every community should be the iron-heeled boots of the invader, while famine, pestilence, strife, and storm staged its merry dance to funeral music.

I do not suppose that any of you noticed that last year the North American continent not only became involved in "a great war" but the whole group of nations assembled on this continent passed to the dogs and became of inconsequential power in the face of the invading hordes. I didn't notice it, but perhaps we in California are isolated from the rest of the continent in some way. Surely something of all this must have happened somewhere otherwise all of these prophets would be wrong and that would be a terrible thought.

All through 1931 and 1932 we received letters and newspaper clippings warning us of these dire disasters. Some of these prophets associated with new mystical and spiritual movements were positive in their statements that AMORC was not only mentally and spiritually impoverished because it did not learn of these great Cosmic revelations of disasters, but as an organization we were a group of imbeciles and morons because we did not heed their warnings, which, after all, were revealed by the Cosmic only to "the highly advanced and most spiritually developed leaders!" Yet, some of these prophets are continuing their joyful practice of writing predictions and issuing them, wholly unconscious of the fact that their former predictions were never fulfilled and that hundreds are beginning to wonder why.

When they turn from the art of making impossible predictions regarding nations and peoples and physical and Cosmic calamities they turn to writing predictions regarding the great profits

that are sure to come to the men and women who invest money in their shares of stock or buy an interest in their publishing company and their magazines and what-not. I suppose that the basis of illogical reasoning which motivates these prophets in thus continuing their predictions is that since none of their predictions about Cosmic actions were fulfilled in regard to the destruction of nations, countries, cities, and states, and the people have realized that the predictions were unsound, they may have more faith in the predictions about the financial benefits to be gained from helping these individuals to publish their magazines and issue more foolish books.

Whether there are any individuals in the world who reason in this manner or not, I do not know, but I do know that AMORC has gained in prestige and in respect and honor through the fact that AMORC definitely stated that America *would not* go to war in the months of September and October of 1932 and that the North American continent *would not* be invaded by a number of foreign armies in the fall of 1932 and that the early spring of 1933 *would not* wipe out the Pacific Coast, and that all the other dire things *would not* happen. But that many marvelous and wonderful changes would take place in North America and other parts of the world which would bring peace, happiness, and a return of prosperity, was the prediction we made.

Oh, yes, we also made predictions! We issued them definitely in black and white in the little book "1932 and You" and again in the booklet "You and 1933." The first one was written in the summer of 1931 and the second one was written in the fall of 1932, right while we should have been in the midst of warfare and national calamities of all kinds.

Both of these pamphlets of ours have had the widest circulation of any mystical literature ever issued. Millions of reprints of "1932 and You" were put into circulation in 1931 in North America and in some foreign sections. Not only did our own printing plant work night and day in turning out hundreds of thousands of copies of that pamphlet but newspapers reprinted it in full, and dozens of large firms made reprints and sent them out by the thousands to their clients and customers. Every day we received clippings from magazines and newspapers quoting what we said in that pamphlet. Editors and publishers, bankers and business men, government officials and specialists, said that it was the most constructive pre-view of conditions for 1932, 1933, and the future that had ever been issued. There was no element of alarm in it but much that tended to create confidence, trust, peace, and happiness. The same is true regarding the pamphlet for 1933 which is still being reprinted and re-issued, copied,

and quoted, to even a greater extent than the former one.

There was much more that we might have said in those pamphlets and which we did say in public lectures here and elsewhere so as to have these things made a matter of record, and we are happy in the fact that now certain newspapers and groups of individuals are issuing statements praising the Rosicrucian predictions and indicating that most of the predictions have been fulfilled and others will undoubtedly come into realization.

There is an old saying in the Rosicrucian teachings to the effect that, "He who prophesies must be ready to assume the responsibility of his prophecy." It means that whoever makes a prediction should immediately realize that its fulfillment depends greatly upon him and if the fulfillment is not in accordance with his liking or with the liking of hundreds of other persons, the one who made the prediction must assume the responsibility.

All of our members should keep this in mind. It is very easy to say, sometimes, "Oh, that man will lose his money and suffer great sorrow because of his present actions." Such a statement is a prediction. Whoever makes it is attempting to prophesy, and according to the unwritten law, anyone who makes a prediction or prophecy concerning another individual or group of individuals must assume the responsibility if the prediction is fulfilled and human agency or human responsibility is evident. To make a prediction, then, regarding disasters to fall upon any individual is equivalent to saying, "I predict that he will suffer and if the Cosmic does not bring the suffering about, I will, for I must assume the responsibility for his suffering if the Cosmic does not choose to assume it." The same thing is true regarding verbal or oral predictions. If you must make a prediction, make a good one or one that predicts happiness, joy, peace, and contentment for someone or some group of persons. Do not predict dire things unless you are ready to assume all the guilt and responsibility for having been the creator of the fulfillment. And give no attention to the predictions and prophecies of those who seek to aggrandize themselves and their work in conjunction with the destructive forces which are always at work whispering words of despondency and gloom. The Cosmic is still seeking to maintain harmonious, constructive processes throughout the universe and he who is not in harmony with these is out of tune and out of place.

A New World for You in the Twinkling Of an Eye

Here is a little matter that will give each one of you some food for thought. It is just a philosophical thought that I wish to pass along this

morning and yet it does all of us good to stop occasionally and think of ourselves in relationship to our great work.

I have here in my hand a letter from a very successful and happy physician in Los Angeles. It is not the same physician of whom we have written in the past and who is doing so much good work in Los Angeles, but from another who is also an enthusiastic worker in the Sunshine Circle of Los Angeles and a typical representative of the worker in God's vineyard. As I read his letter this morning, I thought of an advertisement that our Advertising Department prepared last year and placed in a number of prominent magazines. A few of our members criticized the advertisement and thought that the headlines did not really typify the spirit of our work. The headline of the advertisement was, "A New World Opened To You." The advertisement went on to say that by broadening one's vision and extending one's knowledge of the universe and of self and of the undeveloped powers and abilities possessed by each one of us, a new world of understanding, a new world of accomplishment, and a new world of achievement and joy and happiness was open to us. If any of you thought that the advertisement did not typify the true experiences of many of our members, I hope that you will read through our daily mail again and watch for the keynote of that very thought expressed in many different forms and many different words. But take this letter, for instance, dated June 18, 1933. The physician says:

"When I first entered the Order a little over four years ago, I did so with the realization that a new world was about to be opened up to me and that my search for a channel for truth had been fruitful. Now after I have been permitted to study for four years, meet and become personally acquainted with all of the officers at headquarters, attend the past three annual Conventions, and become acquainted with the wonderful members in the northern part of the State, as well as being definitely identified with the Sunshine Circle here in the southern part of the State, I feel that the world which opened up for me when I joined AMORC has meant more to me in every way than anything which has happened in my life so far. Therefore, the privilege of continuing in the work and of being allowed to enter into higher and greater studies is really more than I had ever hoped for."

This physician does not express himself in that form of elaborate and bombastic language that would indicate an over-zealous character. His language is conservative while still enthusiastic. Undoubtedly, he means just what he says, for I can indorse his words and I know of hundreds who have said the same thing because their whole

lives proved that a new world had been opened up to them.

Some of our members may say that four years is a long time to devote to changing one's life and finding new powers and new paths to glory, peace, and happiness. This physician had spent four years studying for his professional work before he joined our Order. No new world had been opened to him through those four years or more of close application to his studies. Many a person has spent four years in high school and college without having had a new world opened to him. Many persons have moved from one city to another and lived in a new environment under new conditions for four years or more, hoping that newer and greater opportunities would come to them, and yet the four years did not produce a new world to them. Four years is not a long period to devote to one's personal advancement and improvement, especially if during those four years one finds pleasure and interest, benefit and helpfulness in each step along the way.

Compared to a lifetime of eternity, and compared to the hundreds and hundreds of years that constitute the many cycles of incarnation of each ego, four years here on earth in one incarnation is certainly but a fraction of time. If each one of us could take a pencil and draw a straight line on a sheet of paper that would represent the total length of our lives through all the various incarnations of the past, present, and future, four years would only be a small dot on the line. Looking at it from this point of view, one may see that this physician has had a new world opened to him in *the twinkling of an eye*.

Certainly the results are worthy of all the time and effort we give to such work, and if we stop and ponder for a moment we will see that each one of us and each and every human being everywhere in the world owes it to himself to give a few years to that inner development that brings such rich rewards, as well as giving a few years to the outer development of brain and physical faculties. If the real part of us is the inner man, why, then, should we feel that several years in public schools and four years in the high schools and then four years in the university are well spent and absolutely necessary for the development of the brain and its worldly physical faculties, and at the same time think that less time, much less time—should be given to the development of the inner self? Why aggrandize and educate and build up and empower the outer self with every possible advantage and let the real self within go undeveloped, unawakened, unquicken, and untrained to meet the problems and conditions which it can more easily overcome and more easily translate into benefits than can the outer self?

The thousands of members in the world today who have had a new life opened to them constitute the enthusiastic foundation of our organization for the present cycle and the next cycle and nothing can dampen their enthusiasm or take away from our organization their whole-hearted and sincere support of the ideals and purposes of Rosicrucianism.

Proof of Reincarnation

The scientific world is very much interested again in another one of those occasional mysteries that leaves science somewhat baffled and certainly leaves the scientists in an unenviable position for they cannot offer any explanation without contradicting many of the things they have said in the past.

The present incident is like unto a number that we have spoken about in our previous discussions, writings, and monographs on reincarnation. It is the case of a child fifteen days old (not fifteen years old) being able to talk and carry on a conversation. We have noted before the example of the baby child being operated on in a Montreal hospital and who when tormented too greatly by the physician's actions, suddenly broke forth with a diatribe of protest and having expressed its own resentment against what was being done, lapsed again into the normal baby gibberish that every father thinks he understands and every mother tries to interpret. There was also a case in India a few years ago of a little child who when only a year old suddenly broke forth in speech and was able to carry on a conversation in perfect French although neither the parents nor anyone else in the community were able to speak a single word of French. There have been a number of cases of this kind recorded in history in the past but each one has been set forth in the scientific records as an independent and unique prodigy of some kind and no attempt has been made by scientific men to compile the facts from all the cases and try to discover the law.

The present incident is that of a baby Ramon Diaz, born in Guane in the Province of Pinar Del Rio. Doctors, nurses, newspaper reporters, and a number of prominent citizens who have gone to visit the baby say that it is absolutely true that on the fifteenth day it spoke pure Castilian and on the thirty-first day was still talking and enlarging his vocabulary.

His first words were requests for a drink of water, addressed to the mother and calling the mother by name and he later asked for food in the proper manner and a few days later frightened his grandmother with the exclamation in Castilian, "Oh God!" The parents being somewhat superstitious in a religious way have been frightened not only by the child's super-

normal abilities but by its language and especially the latter exclamation. In every other sense the child is perfectly normal, physically and mentally. The latest reports are to the effect that thousands of curiosity seekers have gone to see the child and heard it talk.

There is only one explanation of these incidents and that is that the child carries over from the last incarnation a perfectly developed memory and faculty for speech and that its language is that which it was very familiar with in a past incarnation. No matter how you view these cases, no other explanation is feasible or rational. But because it does actually prove the possibility of reincarnation, science will allow this case and all the others to remain on the records as "unsolved problems." In fact, science drops the case immediately after recording the incident. It does not attempt to analyze or carry on experiments and investigations over a long period as it would of any other extraordinary mental or physical condition of a child because it realizes that these cases are proofs of a theory of life that is contrary to their own and the sooner such cases are locked up in the archives as mysteries and taken away from scientific consideration, the better for all concerned.

Anticipating questions that some may write to us about these cases, we wish to say that we have no idea of our own as to why an occasional child is born with this ability to speak so perfectly a language it once knew in a previous incarnation, nor do we know why all of us cannot do the same thing. We do know from experiments that have been conducted right in our own organization that persons who follow a course of psychic development and go through all of the exercises and lessons contained in our work gradually develop many recollections of a past incarnation and often find themselves becoming familiar with a language which they never learned in this incarnation. These experiences show that we can quicken and awaken a dormant memory of the past and that as this memory is quickened and awakened the pictures and incidents of the past will come forward along with the memory of a previous language. But why some children are born with this memory so well-developed and these faculties so highly quickened, we do not know, nor do we know why all cannot develop the faculty quickly and perfectly. However, these extraordinary cases do give us that form of proof of reincarnation that so many persons say is lacking and wanted. The next time someone argues with you about proofs of reincarnation, tell him of these children. Then listen to the strange and unusual arguments that will be given you in an attempt to make you think that such demonstrations as these are unimportant. This will give you a fair idea of the attitude taken not only by multitudes throughout

the world but by scientific and intellectual minds that should investigate the matter and come to the proper conclusion.

A Local Bulletin

We are happy to know that the AMORC Chapter in Atlanta, Georgia, issues a news bulletin called, *The Rosicrucian*. This news bulletin is issued in the interest of a better understanding and closer fellowship in the district of the Chapter and contains inspiring matter as well as notices of meetings and of personal activities. We think this is an excellent idea and thank the Master and officers of the Atlanta Chapter for their initiative in this regard and we would like to see other Chapters follow suit.

District Conclaves

I presume that every one of you assembled here has read in the correspondence of the success of the district conclaves recently held all over North America. This is certainly the most vital, significant, and helpful feature we have ever added to our work. I have a pile of letters on my desk from district representatives making an unofficial report to me in addition to the official one that has been made to the Grand Secretary. According to these reports members of every grade and of every branch of our work turned out to attend the conclaves and participate in them. Think of it! In the hundred or more cities on the same evening thousands upon thousands of our members were attending a uniform session that was identical in each place. The same address from the Supreme officers, the same subjects for discussion, the same scientific and mystical experiments being conducted and the same interesting features throughout. In each district where we have fifty or more members such a conclave is held. Our plan is to hold these conclaves quarterly and on each occasion we will add more districts to the list and thereby reach more of our members.

Certainly, June 11, 1933, will be recorded in Rosicrucian history as the most significant of all Rosicrucian dates for North America, for on the evening of that day more thousands of Rosicrucians were assembled in close unity and the true spirit of the organization than at any other time in the Western world history. In fact, it may be safe to say that this was the greatest assembly of Rosicrucians ever held at any time in the world.

Each of these conclaves really represented a local Convention and the suggestions made at each of them and the approval given to the various features of our work by the vote of the members present, and the other recommendations

included in their reports, will be considered at the National Convention held here in San Jose.

One very definite thing was made manifest in all of these conclaves: The members wholeheartedly approve of the teachings and general activities of the organization and disapproved of the activities of other organizations that have attempted to use and misuse the name, symbols, and teachings of our organization for purely commercial purposes. In each of the conclaves great joy was expressed over the fact that while many other organizations in America had suffered seriously through various inner troubles and trials due to inefficiency or inability to secure the indorsement of every seeker and worker, the AMORC in this country as in other lands has continued its outer and inner activities without interruption and with increasing vigor and usefulness.

The next conclave will be held in September, if the proper arrangement can be made in time, or unless many of the recommendations now before us for larger Conventions in different States or larger conclaves in few localities are found to be feasible. But the coming together of our members frequently in larger numbers and in various places throughout the continent is now a permanent and fixed feature of our work and I think all of us here should express our appreciation to the workers in each district, as well as the district commissioners, for their helpfulness in securing the large lecture halls and in placing our advertising and announcements, and in every other way contributing to the success of these important meetings.

Some Questions Answered

Now we are going to have a little session this afternoon for the answering of some of the questions which you have accumulated in your mail and which the members believe cannot be answered by anyone else. So let us see what the first one asks. Here is a Frater in Philadelphia who asks a very interesting question.

Blood Transfusions

He says that he has often read and heard that the characteristics of a person are supposed to be passed on from father to son or mother to daughter. He says, if this is so, what effect upon a person has blood transfusion? In other words, if in the process of transfusion the blood of one person is put into the body of another, will certain characteristics be passed on from the one to the other?

On the face of it this would seem to open the doorway to a field of long discussion and investi-

gation. But the truth of the matter is that blood transfusions do not carry with them those elements of character and traits of character which are inherited in other ways. In other words, the blood stream itself does not carry these elements of character which may be passed on from generation to generation. Disease that may be possessed by one person can be passed to another through transfusions of blood or tendencies toward disease, but that is all. That is why the person whose blood is offered for transfusion purposes is carefully examined to see that he has no disease and the blood is of good quality.

Heredity

But speaking of heredity and the passing on of characteristics, I think we have here a very large and interesting field of study. Scientists claim that there are only two ways in which our character or traits of character are attained by us or obtained by us. They say that the first source is through inheritance and the second is through acquired tendencies. Therefore, they say that all of us are made up of inherited and acquired characteristics. There are those, however, like the metaphysicians and mystics, who step in and say that there are other sources of characteristics. The astrologers say that we derive some of our character from astral influences according to the hour of our birth and some of these may even neutralize the effects of those characteristics which we have inherited or in some cases strengthen the inherited ones. Metaphysicians generally and thousands of students of spiritual and natural laws likewise claim that Karma and its laws are responsible for many of the characteristics we possess. Then there are certain schools of scientific thought that claim that heredity is merely a theory and that we do not inherit any characteristics at all from our parents through birth but only acquire them after birth because of close companionship with the parents. This school claims that all of our characteristics are acquired and built up after birth.

Personally any school or system which claims we do not inherit any characteristics or tendencies from our forebears except through association with them, is not only wrong but absurd in its contention. Only recently I saw a young man twenty-two years of age who had not been with either one of his parents since the first month of his birth. Yet he is the living image of his father as he looks in photographs taken about the same age and looks so much like the father today that anyone seeing them together on the street would know they are father and son. He was not even raised by relatives of his parents and so he could not have acquired these facial characteristics from his associates. He has now been in touch with

his father for only three days and yet his handwriting is almost identical with his mother's handwriting even to the peculiar style of some of the initials which are unusual in many ways. Furthermore, he has a mannerism of speech that is like his father's and easily recognized and his father found that he and his son agree on so many likes and dislikes pertaining to ordinary things that there is an unmistakable relationship that he has inherited.

There are many cases like this known to all of us, and what shall we say of a family of five or six children raised by the same parents where one or two of them look like the parents and the others raised in the home and in the same way and with the same daily associates, do not look like the parents or even act or think like them.

What we inherit from our forebears is all contained in the original cell that produced life. Scientifically our whole inheritance from the whole long line of forebears is reduced to microscopic elements within this one cell and after that cell has proceeded to develop nothing else can be added through blood transfusion or any other chemical or physical process. All other characteristics are acquired through astral influence, through associations, through contact with experiences in life, and through the Karmic conditions brought into the body with the soul at the time of birth. It is a marvelous thing to think of but it is absolutely true. Color of eyes, color of hair, and even characteristics of teeth and finger nails, tendencies of mannerism, walking, talking, writing, thinking, and doing are all contained in one microscopic cell so small that it could rest on the point of a pin along with many others of like size. Some of the tendencies thus inherited are good and will be strong elements of character that will serve well and others are weaknesses mental and physical, or tendencies and habits which are not good and must be overcome. But after all is said and done a man becomes what he makes of himself. The undesirable tendencies inherited and acquired must be overcome and the good ones must be strengthened and used. This is the law and it is immutable.

Seeking a Master

The next letter comes from a member back East and he wants to know when an end will come to the foolish search on the part of individuals for so-called personal Masters. His question would not take our time in this Forum were it not for the interesting report that he makes. He says that some time ago a man appeared in his city and claimed to be establishing the foundation for a new organization that would lead the students into personal contact with the true great Masters of the world. We, of course, can smile

at this and I do not blame all of you for smiling for you have heard that phrase over and over again in the past twenty years and know that it generally leads to some sad experiences and lessons. Whenever a member writes to us that he has contacted some new movement that is going to bring him in touch with world Masters or world saviours or a great teacher from Tibet or India and he is advised to keep the whole affair very secret and confidential and resign from everything else or enter into some new form of living his life, we know that it will only be a short time when he will write us a sad report. Of course, we try to advise such persons and urge them to be careful and watch out, but if we say too much in this direction it is taken as a sign that we are fearful of losing a member or what-not, whereas the truth of the matter is that we are only trying to save the member from some very, very sad experiences and generally a loss of money, if not of reputation.

In the letter this Frater says that this new teacher appeared claiming that he was to organize a group to prepare for the coming of a great Master. He told all of these susceptible ones that he wanted no money from them because he had ample funds, and in fact, was possessed of more gold than he would ever need. He said that he had golden statues and golden cubes and gold in other material forms that could quickly and easily be reduced to commercial form or sold for money and that he would show these things to them if they doubted his word. He had many exhibits of objects which appeared to be in gold and on one occasion took his prospective followers into a deep basement place supposed to be his laboratory, and revealed to them a person living in the center of a cake of ice or what appeared to be ice and assured them that the person within was merely sleeping and in a trance. He claimed that when his group of students had received enough instructions from him and had proceeded very silently along the path outlined for them he would retire into secrecy and leave one of them in charge and the great Master would come suddenly to them and lift them to the greatest heights. He gave them extracts from the Bible to prove his arguments and in every other way acted in a very mysterious manner.

According to this letter a group of thirty or forty persons believed what this man said and joined his strange movement. Each of them was to be blessed by the great Master when he came and each of them was assured that new and marvelous teachings and revolutionary ideas would be given them. No one knows exactly what happened except that when the right time came the leader of the movement disappeared. He went off into the silence just as he promised, but he went further away than they expected and

they waited patiently for the coming of the great Master. And when he did not come they began to make inquiries among themselves; and one said unto the other, "What didst thou give to the teacher?" And said another, "What sacrifice didst thou make?" And it came to pass that as they talked among themselves they learned that each one had made a personal, private sacrifice of money, jewelry, bonds, and what-not. And each had thought to himself that he was the blessed one whom the great teacher had asked in confidence for help, and that upon him would come a special blessing because of his willingness to give.

But many moons passed and no Master came and then an investigator from the Government, as though sent by Caesar to persecute the Christians, came into their midst and told them that their names had come into his hands as being parties to a fraud that had been carried on in their city and each of them was frightened for fear that more grief and sorrow would come unto them; and their names were published in the newspapers and their neighbors smiled upon them and thought them gullible and they hung their heads in shame and went back to their advisers and friends and sought consolation and help in dependable ways, but were much the wiser for their experience.

Does this story not sound familiar? Have you not heard it many, many times in the past? Such teachers have appeared in Canada, east and west, and in every section of the U. S. and some of them have even ventured into Mexico. They go from city to city always avoiding the police and others. I know that such a plan is being worked now somewhere in some city for these fellows are always active. Undoubtedly, some of our members have been tempted to look into the claims of such leaders and perhaps have attended one or two of the meetings and thereby endangered themselves by allowing others to see them associated with such movements. Perhaps in another month or two I will be able to tell you of the latest actions of this kind of teachers and point out to you just where such a teacher is operating at this very moment just to prove to you that it is a continuous process of deceit and fraud.

Why will otherwise sane and rational men and women forsake all of their customary carefulness and discretion and allow themselves to be led into such associations? Why this desire for a *personal leader* and *personal Master*? And why believe that any new teacher can come suddenly into any city and give to anyone new teachings and new ideas that have never been revealed before? Has any other great Master in the world's history presented himself to the public in like manner? Did Jesus meet in secret places exclusively and show gold that He possessed and beg all of His members to follow Him blindly and then leave them at the mercy of some alchemical condition

while He went off and away from them with all the material things He could obtain?

It would be a simple matter for *our* organization to claim that a great Master will soon come and that certain things must be done by all of those who want to have the blessing of the great Master. We could make such foolish claims with more rhyme and reason than perhaps any other organization in the world, and we could make them more profitable to our personal pocket books than could be the leaders of any other organization in the world. But we would be selling our birthright and damning the very God of our hearts by attempting such a thing. We have never allowed a single appeal to personal advantage to affect the work we are doing and it seems to be the right time to have this sort of thing brought to an end by the united action of our members all over the country. Perhaps what is going on at this very hour in some city will be the last of such appeals made to intelligent people.

Our Weaknesses

In one of our past Forum discussions I commented upon the habit of smoking and tried to make plain why the Rosicrucian Organization did not forbid its members to smoke any more than it attempted to forbid them to eat meat, or drink alcoholic liquors, or to stand on the edge of the roof while asleep, or to walk out on the end of the pier at the ocean while blindfolded, or to put their fingers in a revolving electric fan, or any other things that might or might not injure or affect them detrimentally. It is unquestionably our duty to point out to our members such habits, tendencies, traits of thinking and doing that are possibly injurious, detrimental, unethical, immoral, or otherwise harmful to the progress and development of the individual, but it certainly is *not* our duty to forbid our members to do any of these things if they so choose. The utmost that we can do is to suspend a member who wilfully performs immoral acts that bring disgrace upon the individual, and may reflect discredit upon the organization, or suspend members who are wilfully guilty of criminal acts or acts against the state and country. But we cannot attempt even in such cases to dictate to the individual that he must or must not do certain things. Our organization is not a reform school except as each individual is a reformer unto himself alone. We may be a school of individual reformers, but we are not an institution of reform for others. There is a considerable difference between attempting to reform an individual, and attempting to help him evolve to a higher and better state of thinking and living.

All of this I have said to you and to our members many times, and I feel in a rather humorous

mood about it today because since my last comment was made about *smoking* I have received a number of letters from persons who do not smoke, and who call my attention to what they believe is an outstanding fact; namely, that smoking is an evil weakness, and at least a weakness upon the part of human nature, and for that reason it should be condemned, and our organization should include it among the many things we constantly tell our members to overcome.

I want to know in what sense any one of us has the right to stand up here and say that smoking—and a number of other personal habits—are weaknesses either of evil or good. Because one indulges in a thing that is pleasing, enjoyable, and contributing to contentment and happiness, and because this indulgence is participated in quite frequently, does it become a weakness?

Take, for instance, a very dear friend of mine who is deeply religious and devotional, and who thinks that his Sundays must be spent mostly in meditation and prayer, and who avoids any form of physical pleasure on Sundays. He invariably indulges in a long Sunday-afternoon nap. It not only helps to have his monotonous Sunday pass by quickly, but it gives him the utmost of pleasure to lie down in the middle of the day, and have that much additional sleep and relaxation. Even when he is forced to go visiting with the other members of his family he generally succeeds in separating himself from the others and finds a quiet corner in the home and goes to sleep. He looks forward to this day of rest throughout the week, and it is as great a temptation to him as the going to a prize fight every Friday is to those who are devoted to such kinds of sports. Now is this pleasurable indulgence a weakness simply because it is so constantly and regularly enjoyed?

I know hundreds of women who must go to at least one matinee a week and who invariably take a large box of candy with them, and the candy is usually of a certain kind because it has a special appeal, is exceedingly pleasurable, and gives some peculiar and special satisfaction to one or more of the human emotions or taste. Is this indulgence a weakness?

According to statistics there are many persons in America who must chew chewing gum from early morning to late at night; otherwise the million and billion packages of chewing gum consumed by those persons would never be manufactured and sold. Is this chewing of gum a weakness simply because it is one of a few outstanding pleasures in the lives of these persons? If it is, then the chewing of candy or the chewing of tobacco are also weaknesses. But then what are we to say of those who must have fruit with their breakfast, or coffee? What are we to say of those who must have their afternoon tea?

If you have ever visited London or any other typical British city you will know what I mean when I say that there are some persons who simply must have their tea in the afternoon. When one goes to the theater in London in the afternoon to enjoy a real dramatic play on the spoken stage one finds the third act being interrupted with the serving of tea throughout the whole theater, and while the words are being spoken on the stage there is the rattling of cups, saucers, spoons, and other things. The actors and actresses seem to take this noisy interference as a matter of course just like we would take the blowing of the wind on a cold night as a matter of course. We here in America would think it was the most impolite and unfortunate interruption that could be conceived of. When one goes to a box office, as for instance to a tourist ticket office to hurriedly buy some tickets for an outgoing train or steamship, if it happens to be the precise minute and period of the day for the usual afternoon tea, all of the clerks and even the employer himself suspends all business operations for fifteen or twenty minutes while the afternoon cake, crackers, buns, and tea are being enjoyed, and we as customers can sit on a chair in the waiting room and wait. Is this universal daily indulgence in an enjoyable incident of life a weakness?

The smoking of cigarettes or a pipe, the chewing of tobacco, or the drinking of tea or coffee, the eating of candy or ice cream, are just a few of the pleasurable indulgences that the people of the Western world have created or discovered. When we go to foreign lands we find that in many countries the tribesmen will go wild in their mad rush to indulge in handfuls of salt, and will eat it with greater relish and more pleasure than the average child eats ice cream. There are other tribes that take daily tramps into the woods and forests seeking certain green leaves that they like to chew on at least once a day because of the pleasure it gives them. There are those who would count the day wholly void of any real pleasure to the soul and mind if it did not include at least one-half hour of prayer and meditation in a kneeling position in their chosen cathedral or church. This daily indulgence in spiritual and mental communion is a pleasure that is as enthusiastically valued as any that I have enumerated. Is it, therefore, to be condemned or classified as a weakness?

Now comes forward from the rear of our room that army of critics and reformers who raise their hands and say "But, we say that any habit or pleasurable indulgence which becomes so fixed that it cannot be broken or discontinued is truly a weakness, regardless of what its nature may be." These persons insist that because the smoker of cigarettes or the chewers of tobacco, or the eaters

of caramels, do not discontinue their regular indulgence it is a sign that they are enslaved by the habit, and therefore a victim of a weakness. I want to protest on behalf of those who do not immediately abandon their pleasurable habits merely because others criticize them. It is not a fact that every smoker and every drinker cannot abandon his habit if he really wants to. It may be true that on many occasions he has tried to discontinue merely for the sake of seeing whether he could or not, and after a day or two of trial he may have found that the desire was stronger than his will to discontinue, and he has started to indulge again. But that is not positive proof that he could not discontinue if he had some real motive for doing so, and it is not a positive proof that his habit is a weakness that is enslaving him. It is only when these habits actually are mentally, physically, spiritually detrimental and destructive that we can look upon them as weaknesses to which we should not submit, and which should be overcome. Each and every case must be considered from the individual's point of view for the mere fact that cigarette smoking or tea drinking or any other indulgence affects and injures the health of one person or another, or a multitude, does not prove that it has the same injurious effect upon each individual, and that therefore it should be condemned in each and every case alike and considered a weakness that is enslaving.

Some of us enjoy these weaknesses, if *they are weaknesses*, and do not want to abandon them any more than we want to abandon the habit of once a week visiting a very fine moving picture production, or once a week going to some good philharmonic concert, or once a week reading a good book with our feet propped up on another chair, and the light adjusted properly over our shoulder, and a glass of lemonade at our side. The fact that some of us find our enjoyment in spiritual things, as artists find their enjoyment in visiting art galleries and musicians find music to their liking more than anything else, is no reason for us to think the other fellow's preferences are weaknesses because we do not find it in our consciousness to enjoy them. Once more the moral to be found in this foolish little talk this afternoon is that of *tolerance*. Let us be tolerant of the other fellow's ideas and tendencies. It takes all types of persons to make this world interesting, and to teach us the valuable lessons we must learn. I do not know which one of us is justified in saying that his view-point and his ideas are the correct ones, and therefore can be used as a standard by which to change the ideas and standards of another. Therefore, let us avoid judging others lest the practice becomes universal and others start to judge us.

The Sabbath

One of our members in Los Angeles would like to have us give the Rosicrucian idea of what constitutes the Sabbath. He says that he was raised as a Methodist and was taught in Canada to look upon Sunday as a day to be strictly observed as holy, sacred, and reserved. But he says that he finds in the United States that there are those who keep Saturday sacred and do anything they please on Sunday and there are others who seem to keep no day sacred and enjoy life and sport and a good time on every day of the week. He wonders whether there are any mystical or Cosmic laws that definitely point out the true Sabbath.

All that I can say upon this subject, which has often come to our attention in letters, is that the calendar was made by man and all the holy days have been arbitrarily selected by man. Some of them are in conformity with certain astronomical, astrological, or Cosmic dates, functions or conditions such as Easter, Christmas, New Year, etc. But most of the holy days have been selected by man without rhyme or reason, merely in accordance with his individual ideas as to what constitutes the real calendar and what constitutes the first of the seven days of the week. The fact of the matter is that taking the world at large we find that among the various nations and tribes of people nearly every day in the week is considered a Sabbath or holy day by some tribe or religion. If you moved rapidly enough around the world to different localities you would find each day of the week you would have to go to some special ceremony and keep the day holy and indulge in no worldly things. Certainly this is inconsistent and shows how badly man can entangle himself with his own ideas. I know of no competent authority who can settle the question as to what constitutes the first or seventh day or which is the true Sabbath. A day is made holy not by any Cosmic law or religious custom but by the way you as an individual treat it and keep it. If you feel the need for divine worship and holy communion any morning when you arise from the bed and think that you would do your soul and heart good by spending a whole day in divine contemplation and prayer, Bible reading and Cosmic meditation you should start in that very day and make that day your Sabbath, even if it happens to be a Tuesday or a Wednesday. That day will then become a holy day to you whether it is a holy day to anyone else on earth or not. If Sunday was a universal holy day throughout the world and you did not keep it holy it would not be a holy day for you no matter how deep a red was used in printing the date on the calendar. Each day should be more or less holy to the mystic and really is such. There is no more reason why more

prayers should be said on Sunday or a Sabbath than on any other day.

As for enjoying life, there is no more reason why a person should not smile and be happy on Sunday or the Sabbath as on any other day. If you are a working man and work hard and long each daylight hour of the week except Sunday and you can get no recreation, exercise, or wholesome pleasure and enjoyment out of your life on any other day but Sunday, the Cosmic is not going to consider it a sin nor is God going to condemn you for indulging in such wholesome pleasure on Sunday. But if there are ample opportunities throughout the week for such pleasure and indulgences and you fail to take advantage of them and purposely wait for Sunday and at the same time neglect to use any part of Sunday or any other day in prayer and meditation and the building up of your spiritual self, you will be committing sin; but that sin will not be a sin against God or the heavenly hosts but a sin against your own soul and Karma for which you must make compensation some time. It is not a matter of "letting your conscience be your guide" but of conscientiously considering every angle of the matter and doing as the Cosmic and the God of your heart reveals to you is the proper thing to do.

Universal Morality

This same Frater asks another interesting question that we have often had put to us by our sincere members. It is as to whether there is a universal code of morality or a definite set of laws regarding morals that have been handed down to us as inspired and universal in application.

Again we can take the mystic's view-point and say that morality is an attribute of the inner self and morals constitute a code of living that is particularly individualistic but in a broad sense, more or less general in certain localities and among certain people. Certainly in the United States there would be a general code of morals that will fit broadly all human beings living in this group of States. Such morals are unquestionably equally applicable to those living in Canada. But as we go to the extreme north of Canada and as we go far south through Mexico into the southern countries some of the moral principles that are so generally applicable in the United States and Canada would have to be changed and most certainly if we go into Africa and Asia and among the people in Persia, India, and the South Sea Islands, our North American moral code will have to be stretched like a rubber band or cut up into small, irregular pieces and refitted together again like a puzzle picture.

Even here in North America with a number of moral principles that are generally or universally

applicable, we have a number of moral principles that are not universally applicable. They say that morals are affected by geography. This is true, but they are also affected by conditions and circumstances. It appears to be immoral to walk almost naked on the streets of the city, but appears to be perfectly moral to do this at the beach. Likewise it would appear immoral for women to dress during the afternoon while shopping in the stores in the same manner as they dress at six o'clock or eight o'clock for a formal dinner indoors. It appears to be perfectly moral for a real artist's model to pose in the nude before groups of students under certain conditions and in certain circumstances where there is a legitimate school of art, and it is doubtful if some of the leaders of the anti-vice societies would intrude upon a model's rights in this regard, but nevertheless, this same model would not only be highly criticized, but instantly arrested, if she attempted to dress in the same manner or appear undressed in the same manner at any other place or under other circumstances.

We can plainly see by this that certain elements of morality like the elements of justice, truth, and mercy are of Cosmic origin and therefore universally sensed and appreciated while the remainder are man-made artifices. We must keep in mind the old Rosicrucian proverb that God's laws are immutable but the laws man makes man breaks for, after all, the only laws that man can actually break are the ones he has attempted to make. We may violate God's laws but we can never break them. Man's laws are made of the human brain essence and are, therefore, no stronger, no more dependable and no more perfect than the organ in man that conceived them. Man's brain is a changeable, flexible, mortal, corruptible thing and everything that it creates is mortal and corruptible.

A Story of Sacred Devotion

I want to tell you an interesting story this morning and I think that from time to time I will bring before this Forum a story of this kind to illustrate what is being done in the world today by those who are willing to make unusual sacrifices in order to serve humanity. My story this morning is one of fascinating interest and one which the novelists and the scenario writers could easily turn into an elaborate presentation of mystery, love, sacrifice, devotion and human service.

Many years ago I made the acquaintance of a young woman in New York who was intensely interested in the study of all of the Oriental philosophies, as well as the Rosicrucian doctrines. She became a profound student of these subjects and attuned her life to the ideals and principles

contained in her studies. From day to day she lived every law and every ideal that tended to lift her consciousness to higher and higher planes. It was but natural that she gradually developed a strong desire to travel and to visit the ancient mystery temples—convents, monasteries, mosques, cathedrals, and places of holy worship and mystery. Then she married. The courtship and marriage would constitute a long chapter of fascinating romance filled with psychic experiences, attunement, and mystery. Her husband was deeply interested in these studies and together their life has been ideally happy, devoted, and beneficial to many. Then came the opportunity to travel and together this unusually attuned couple visited the very places that they had dreamed about. After many years of journeying, Asia, with its mystery places, became as familiar to them as America. They worshipped in temples and at shrines in the larger cities and in the byways and little visited places of the hills and valleys of India, Persia, Egypt, the Holy Land, and even Tibet.

For some reason known only to the Cosmic, their minds were attuned in sympathy with the Buddhist religion and the Buddhist shrines but they always maintained the true religious attitude of tolerance and sympathetic understanding for all religions. Wherever they went they tried to serve and to show their profound interest in the work of the holy cults, and in humanity itself. The result was that they were given valuable gifts to bring back to their home in America. Tibetan manuscripts and books, ceremonial costumes, sacred jewelry composed of rare metals and rare gems, statuary, vases, beads and ornaments of all kinds, hand-made pictures, cloths embroidered in gold, mystery devices from temples of all kinds and for use in the ceremonies of many strange and unusual religions. Things large and small, old and new, were gradually accumulated, and when they finally returned to America they had a collection that would have easily filled a small museum. The collectors of rare things in America offered them large sums of money for many of their sacred possessions. They bought a small home here in the west and turned it into an Oriental temple. Entering into their home was like entering into one of the mystery places of Egypt or India for the vibrations impressed one as being not only sacred but as coming from hundreds of articles that had been worn or used by those in deep devotion, sorrow, and grief. In this environment the man and wife continued their profound studies maintaining periods of worship and prayer, and ever keeping in touch with those of our organization who might be interested in hearing their stories of their journeys and their descriptions of the problems of the suffering humanity in distant and isolated places.

Finally the Cosmic revealed to both of them the object of the strange process by which each of them had been gradually led into their studies and then brought together for unified effort and beneficial companionship in their journeys around the world. The Cosmic revealed that it had been preparing them to devote their lives to unselfish service and sacred duties. They discovered that their hearts and souls had been gradually consecrated to the beautiful teachings of the Buddhist religion and now that their preparations were completed the Cosmic desired them to give their lives as a monk and a nun to the Buddhist church of foreign lands.

Many of our members will recall that years ago I was ordained here in California as a priest of the American Buddhist Church, in addition to my other religious associations, and upon the passing of the Hierophant and Bishop of the American Buddhist Church I was made his successor by a proclamation and decree written and issued by him some years ago. It is for this reason that the story of the lives of these two persons was given my deep attention. And now a letter from the Soror whom I knew so long ago as a personal friend, is in my hands and is dated June 25, 1933, and tells the final chapter of her life in this country. It explains how she and her husband have decided to make one more trip to the Orient and there separate forever, he to take on the robes of a monk and she the garment of a nun of the Buddhist Church and to separate at the monastery, perhaps never to see each other again. In this letter she reveals the sacrifices that are to be made without a word of regret. They are selling their home and all of the beautiful ornaments and gifts contained in it except their sacred books and religious devices. They are selling these things at a figure so far below their intrinsic value and so far below the value placed upon them by collectors that one realizes that their only motive in doing so is to have these articles go into places like our museum here in San Jose, or into the homes of devout worshippers, rather than into the stores and marts of persons who specialize in buying things of this kind merely for the profit they can make, in reselling them. Even their home they are sacrificing at an extremely low price and together they are going to use the little money thus obtained to purchase passage on a freight boat that will take them first to Manila, then to Java, and then to the unknown port where at some monastery their vows will be pledged, their clothing will be changed, and their paths will be parted. She has already been given permission to establish herself in a new temple and a new monastery in India where there has been no Buddhist nunnery at any time in the past, for in India proper Buddhist monasteries have never existed. Such nunneries existed in Ceylon, Nepal,

and Tibet, she states, but not actually in India. And so she is to do pioneer work and to start with nothing but a vacant piece of ground and there with only the natives to assist her, lay the foundation for future buildings and see that they are constructed and maintained without any finances or any help given to her from any source except through the voluntary aid of the natives whom she expects to help. In most parts of the world, she says in her letter, the Buddhist monks are looked upon with extreme respect and honor, but the nuns of the Buddhist religion are given little attention and she hopes to change this aspect. Let me read these few paragraphs from her letter:

"I want to alter all of the present ideas about nuns and nunneries. I will have to start with a tiny and very primitive foundation at first. My great plan is to lay the foundation first of all for a small infirmary to take care of little girls and women. I find that the boys of India are given considerable thought and attention and very valuable instruction and education while the girls and women are neglected. So somewhere up in the beautiful hills of some part of India I will lay the foundation for my infirmary. My special attention will be first of all in educating them in regard to their health and their physical well being. I will arrange to take care of all the sick in the village surrounding my infirmary and to this end I am collecting such books and articles as will be helpful in maintaining a small first aid clinic. A few friends here have made some donations of money, but I intend to purchase here all of the surgical things including gauze, cotton, white enamel ware and instruments from the money obtained through the sale of my sacred gifts. I am trying also to get together books on the education of children, such as those that explain the Montessori method and other books on biology, physics, and chemistry to form a nucleus for a library. I am also attempting to get together all sorts of games that are suitable for girls, especially those that will give them plenty of physical exercise. You have no idea how primitive my conditions will be for I shall not even have a roof over my head, a bed, or even a mattress upon which to sleep for my bed will be fresh grass each night. I want to make the nunnery self-sustaining and, of course, I will teach the girls to assist me in planting a fruit orchard and in doing construction work so that we can have an inclosure of some kind. I know that the natives will be enthusiastic and will give me every kind of help at the beginning. Later when the novelty wears off and the inertia so common and fatal to India sets in they will settle back and do little and depend upon me for all the real physical work, so I must make hay while the sun is shining brightly. I shall have to conform to the customs in the

country and have my school start its lessons each day at six in the morning and that means that I shall have to be busy from early in the morning until late at night.

"My poor husband will also have a hard life as a monk. He will have to constantly walk from place to place never having any permanent home, sleeping whenever night befalls him, always begging with his begging bowl for a little rice or food to eat, always preaching the doctrines of love and peace ready to serve and help anyone at any place, but never possessing anything more than his one-piece robe and his begging bowl. At least he will be free of the great responsibility I shall have in building and maintaining a nunnery. Both of us must learn how to overcome the attacks of insects and snakes and I am already accumulating such chemicals and such other devices as will keep them away from us for according to our religion we dare not take and should not take the life of a single living thing. We expect to leave soon despite the terrific heat and will be several months on the high seas in the slow freight boat but we shall have time to think and pray and plan for our great future work and it will be the last two months that we shall be together in our beautiful companionship."

I wonder how many of our members realize that it is through such unselfish devotion, such extreme sacrifice of personal interest, pleasure, and benefits that there has come down to us today the wonderful knowledge that we have of man and the universe of God and the realization of all of these. It is because of the sacrifice of monks and nuns, mystics and others, who have served in this way that we have the rare books, the rare knowledge, and the rare expositions of truth which have been handed down from century to century. It is through the efforts of persons like these two that man has been able to advance and build up civilization and become closer to God.

Many of our members think that through a little sacrifice that enables them to pay their dues each month or through an occasional sacrifice for a small donation, or that even through the sacrifices of their time once a week to read and study a lesson or to occasionally lend some small service, they are really expressing great devotion and making themselves real children of Light and workers in God's vineyard. It is true that this Frater and Soror now about to turn a happy life into one of unselfish devotion represent extreme cases in these modern times but nevertheless they are typical of thousands of others in Oriental lands who are assisting in the great work of man's redemption. When we hear of such stories as this we realize how little some of us are doing to help in the great scheme of things and we realize, too, how often we may be ignoring the urges of the Cosmic and closing the door to plans which the

Cosmic has made for us. To sacrifice one's home and one's sacred possessions would seem to be quite sufficient; but to sacrifice friends, all modern conveniences, and then sacrifice the companionship of a truly beautiful love and mate is surely the supreme sacrifice and gesture of sincerity and devotion.

The Curses of Egypt

I have here an interesting letter from Frater Garrison in New Jersey. His comments in regard to the curses of ancient Egypt are very illuminating. He says in his letter that in the April issue of *The Rosicrucian Digest* there was an article regarding the everlasting curses placed on the sacred articles in some of the ancient tombs. He comments on the fact that science, and especially many of the learned editors and writers, have smiled at the possibility of such curses being factual instead of fanciful. Such scoffers push aside all circumstantial evidence or any other kind of evidence that can be brought forward to prove that there is such a curse. They smile, for instance, at the fact that all of those who went into the tomb of King Tut for the purpose of commercializing the sacred things within it have passed away through transition and through a strange disease and that not one of them is living today, while on the other hand those who went into other sacred tombs with the proper respect and only for illumination and who never sold or commercialized any of the things but with tender hands and reverence transmitted some of the sacred things to the museums of the world, including our own here in San Jose, are still living and have suffered nothing in the nature of any strange disease. In every case in the past history where these sacred tombs have been broken into by mercenary or commercially minded persons, sudden illness and transition have cut short their plans.

Frater Garrison tells an interesting incident. He says: "Not so many years ago an acquaintance of mine, a big bully of a man who lived in the material world exclusively and had no mind or thought for any of the finer things of life, one of those smart fellows who knows more about everything than anyone else knows about anything, started for this very place called Egypt with the sole purpose in mind of proving that there was no such thing as any curse on any tomb or temple and that nothing could prevent him from pilfering some of these tombs in the dark of night and taking away from them whatever he could lay his hands on. Of the fact that he eventually reached the tomb or at least reached those towns in Egypt, I have absolute proof in the letters he mailed me from such places. But suddenly the letters mysteriously ceased—and he never came

back to his home or to this district nor has anyone who knew him ever heard from him since. Still—fools will laugh at the stories told in Egypt.”

Does not this experience of the man who rushed in where angels fear to tread remind you of what you observe in human beings every day? There are those who scoffed at the power of electricity and until they were jolted into their senses or had their senses jolted out of them they would believe nothing. We have persons today who are taking much greater risks with their lives or with their futures than this fellow who went to Egypt and thought that in the dark of the night when no living human guardian was watching him he could pilfer the museums and temples of their rare and sacred things. He overlooked a strange and powerful Cosmic principle that watches day and night and never sleeps. I refer to persons who join small groups of meddlers that call themselves research investigators, scientists, and experimenters. They claim that they are going to experiment with spiritualism with spirit communication, with Cosmic laws, with mind power and what-not. The very expressions they use and the terminology found in their explanations prove that they have about as much knowledge of the conditions into which they are going to enter as the fellow who rushed down into Egypt to do his pilfering. These persons wait in darkened rooms or places with the lights turned out and thereby enter into a tomb that is as open to evil or destructive forces as any tomb that is in Egypt. They put themselves right into the very grasp of invisible hands that would crush the life and soul out of them if there were such hands. They open wide the invisible doors to paths that lead to terror, to illness, to mental strain, and unfortunate circumstances. They are playing with more dangerous dynamite than the human hand has ever been able to create in a chemical laboratory. They challenge the Cosmic laws to make manifest their superior powers. They mock God and man. They trifle with serious things and play with dangerous things they would make into toys. They call themselves scientific investigators when not one of them has any scientific training and especially no metaphysical or spiritual training. They venture into conditions that even the most advanced and highly developed adept would hesitate to enter. They create conditions that the greatest Masters of Tibet would find difficulty in overcoming. And yet they lay themselves open to these forces and powers which of and by themselves could do no harm if properly arranged and properly applied, but when improperly applied bring all the horrors of earthly suffering.

One may enter safely into our laboratory here with all of its scientific, electrical, chemical, and other equipment and go from bench to bench and table to table under the guidance of the proper

instructor and see marvelous laws made manifest, marvelous things demonstrated freely, and easily bring joy, happiness and illumination to the mind. But if a stranger, an unqualified and untrained person, went into that laboratory alone at night or sat in it in complete darkness and began to move his hands about he would soon come in contact with things that would instantly bring intense pain and perhaps destruction of the body. Explosions that might wreck the entire building or injure dozens of persons in the laboratory could result easily from the foolish acts of an ignorant person. Going into the darkness of a so-called seance or sitting in circles with a number of persons pronouncing vowel sounds or Oriental formulas, or trying various mystical processes without the proper instruction or without guidance, is even worse than going into a great laboratory and unknowingly touching things that are there.

How long will our members be tempted by those who suggest that they come to their home or to some little meeting place and indulge in things “that are far more wonderful than anything you are now studying.” That is always the statement of the tempter. The devil always promised more miracles than God could perform and he still makes such promises. That is why we are not organizing chapters in places until we know we have competent persons to direct them and take charge of them. That is why we forbid our members visiting homes and participating in group experiments for inevitably such experiments go beyond the simple things outlined in our lessons and become complicated and touch upon higher laws for which the student is not prepared. Furthermore, the tempter is always present with his glittering symbols, his glimmering lights, his smooth and silvered words and his magical way of making ordinary things appear to be extraordinary. He sees to it that the safe and sane intentions of the few persons gathered together become monotonous and uninteresting and that the curiosity of human nature is quickened and unexplored fields are made tempting. Therein lies the great danger and the only way in which the student can be protected from this danger is to prevent him from starting on the first steps toward such places unprotected and unguided.



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DECEMBER, 1933

No. 3

"CONSEQUENCES"

... ..

Rosicrucian subtleties
In the Orient had rise;
Ye may find their teachers still
Under Jacatalas Hill.
Seek ye Bombast Paracelsus
Read what Flood the seeker tells us
Of the dominant that runs
Through the cycles of the Suns—
Read my story last and see
Luna at her apogee.

—By Rudyard Kipling.

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FOR MEMBERS ONLY

Greetings!



DEAR FRATERS AND SORORS:

Everyone of us connected with the Forum in an official capacity and everyone assisting in the edition and preparation of the Forum Magazine wishes to thank our members for their many very fine letters of appreciation and suggestion. Our family of readers is constantly enlarging and our Forum suggestions therefore are becoming more interesting from day to day.

It must be remembered that in these Forum discussions there is no attempt on my part to take the position of a dictator or autocratic ruler of the lives of our members; nor is every opinion which I express intended to be an infallible interpretation of the Rosicrucian doctrine, or an official ruling of the organization in regard to correct Rosicrucian practices, procedures, and ethics. I simply express my opinion as a longtime student of the teachings and as one who is in constant touch through correspondence and otherwise with the Grand Masters of the organization throughout the world. If my opinions are helpful and appear to be rational and sane enough for other members to use as a guide in their lives, I am happy to be helpful in this regard. If, however, the experience of any member reveals to him actual facts (not theories) which are contrary to my opinions or different from my experiences, he must decide for himself whether he will accept my suggestions or not. We must make our lives according to the best Light that is in us. One thing is certain, we have a very happy family in this Forum representing every type of person in every walk of life and located in every part of the world, for this Forum Magazine has a very wide circulation among members covering many, many countries. It is interesting, therefore, when we are having our sessions at headquarters to realize that what we are saying or what we are discussing will reach so many persons in so large an area on this earth, and it is interesting for each of us to realize that while you are sitting in your homes reading these discussions you are in harmony and attuned in thought with many thousands of others who are agreeable to the ideas presented in these pages.

Your continued suggestions, therefore, and interesting questions for discussion are truly welcome. They should be addressed to the Editor of the Forum Magazine. Not all of them can be answered in each issue of this magazine because of limited space, but we will try to discuss and publish those which are either most timely, most beneficial and practical, or most widely interesting.

This will reach most of you just prior to the holidays or during the holiday season and I want to take this opportunity of extending to you the good wishes of the officials of the organization and the secretaries and editor of the Forum and hope that each one of you will have a very happy and inspiring holiday season and that you will not forget to do some little thing or say some little thing that will pass on to others the cheering thought of good will and brotherly love.

Fraternally,

H. SPENCER LEWIS.

Visiting Fortune Tellers

I have come before the Forum today to confess that I have recently done something that I would have warned most of our members against doing. While on my vacation I deliberately and with forethought entered into private conversation with a professional fortune teller at a seaside resort. My wife and daughter had been attracted to a number of these places at the seaside resort, and we decided to make some tests. Of course, that is always the excuse that every sane person gives for sitting down in a stuffy little room, and allowing some ignorant or uneducated person to tell him a lot of inane things for which we pay out good money that might well be spent some other way. But I hope you will believe me when I say that in this case it was of an investigating nature. Our correspondence is so filled with reports of persons who have gone to fortune tellers, and with questions about the various predictions that have been made, that I thought I would check up on this sort of thing once more.

I think it is at least twenty-five years since I spent much time in going to the cheapest and most illiterate of fortune tellers in New York, as well as to the most expensive and highly advertised ones. Occasionally in my recent comments in letters regarding the nature of the work performed by so-called fortune tellers my readers have replied and said that perhaps I did not know what the good fortune tellers of today were doing, and could do, and was basing my opinion entirely upon my ancient and musty, mellowed and antiquated investigations. So while at Long Beach, California, I asked my wife to visit one of these places while my daughter went to another, and I went to a third one all at the same hour. I removed from my person, as did my wife and

daughter, all of the emblems or other signs or pieces of jewelry that might give any impression of mystical inclination, or any hint as to our general interests or place of residence or anything else. I did not see the inside of the place visited by my wife and daughter, but the small store which I entered had its windows filled with placards and banners of the same ancient type proclaiming that Madam Somebody, the gifted "clairvoyant" would be able to tell you "from the cradle to the grave" (!) and reveal the past, present, and future, by any method you desired.

After entering the store I found the walls hung with the same old pieces of nearly oriental cloths, the little wicker chairs and tables with magazines on them (not one of which was of a mystical or occult nature), the same cheap incense burning, and the same little rear part curtained off with a pole and some dark curtains with the same signs pinned to them proclaiming the greatness and keenness of mind of the clairvoyant. Back of the curtains was the same little dark room with a little round table in the center and several chairs. Upon the table was a pack of cards and an astrological chart, while on the walls were more astrological charts and the same old diagram of the head with its significant bumps, and the same notice that no medical treatments are given, and that no fees are charged, and that you pay only a voluntary donation, and other statements intended to assist the clairvoyant in avoiding the state and city laws relating to fortune tellers. There was even the same old stand with the poll parrot cage on it, and in it a poll parrot that looked as though it had been raised as a mystic on strictly aesthetic lines, and therefore had never been given a real good meal. As I entered this dark room to speak to the Madam the poll parrot called out, "Come in; sit down." The Madam was the same little plump woman with a wildly flowered kimono intended to be oriental with the many strings of beads hanging around her neck, a band of flowered silk around her head in which there was stuck a cheap ornament in the form of a star, and on her fingers many peculiar rings of common metals. The whole scene was no different from that which I had recognized as stock sittings in New York and other eastern cities twenty-five years ago. Even her opening words were very familiar,—"Do you want me to read your hand, or tell your past and future from the stars, or shall I go into a clairvoyant trance? My charge is one dollar for any kind of reading—but of course you do not give the dollar to me, you put it in the basket at the door as a voluntary contribution. Now make three questions and cut the cards into three piles, etc."

There was the same jargon that is standardized among most of the so-called fortune tellers as is the language of the automobile mechanic who examines your car, or the special language of the

pathologist, the dentist, the osteopath, the census taker, and the barber. The vocabulary of these women seem to have been written or invented when Noah selected a male and female fortune teller as two of the specie to enter his Ark. I investigated this sort of thing years ago, and found that the reason for the same language, the same phrases, the same terms, the same questions, and same answers was due to the fact that most of these persons had made a very careful study of Napoleon's Dreambook, The Sixth and Seventh Book of Moses, Cheiro's Book of Palm Reading, Maxwell's cheap book on phrenology, Wilson's cheaper book of astrology, and two or three monthly spiritualist magazines that contained reports of weekly and monthly interviews with spirits. The conversation is always filled with such terms as spirit world, departed soul, evil spirit, a black figure, a blond lady, a dark man, a very dark woman, a very light man, an old man, a rich man, and a poor man. Then there are evil influences, very bad influences, black magic influences, and very good influences. Then there is the astral plane, the spirit plane, the evil plane, and the earth plane. Then there are such terms as two moons from now, or four from now, meaning maybe four hours, four days, four weeks, four months, or four years; the very good business period, the very unlucky business period, the short journey which will not take you far, the long journey that takes you across water (as though there could be no long journey that would be wholly on land) the very bad letter that is coming, the very good offer that is coming, the temptation to sell what you have (even when you can't think of anything you own which you could sell), the inheritance that is soon coming, the relative that may soon die, the other relative that may soon have a child, the close friend who is not to be trusted, the neglected friend who should be readopted, etc. There is an utter lack generally of any familiarity with the latest scientific terms except those that are blazoned across the front of the newspapers such as "the Cosmic ray" and with which these persons are wholly unfamiliar, but believe that the term sounds good.

These persons certainly do tell you some surprising and interesting things. Most of them would be very surprising indeed if they were fulfilled to the very letter and spirit of the prophecy. Other things are surprising because they are true and you know they are true. As these madams go along with their jargon asking you an occasional question, and then asking you to make some questions, and keep some questions in mind, they do succeed in many instances in attuning their mind with your own, and extracting from you certain flashes of facts. They are flashes indeed, extremely brief, and limited in their nature, and wholly unrelated, but they furnish a key, so to

speaking, with which the clever fortune teller can instantly unlock a page of your present or past history, and through careful and quick reasoning build and create a logical page of your future. In our case there was one thing which the three different fortune tellers told to my daughter, my wife, and myself without any intimation on our part that we were interested. At the time that we were at Long Beach we were anxiously awaiting news regarding the birth of a child anticipated by another one of my daughters who remained in San Jose. We were not concerned in any serious way, but anxious that the event should not occur until we had returned to our home town. Unquestionably the matter was uppermost in the subjective consciousness of our inner selves as all of the three fortune tellers announced that we were anticipating a birth in our immediate family circle and that it would be within a week or two. Such a statement is always sure to convince persons that the madam is truly mystical and clairvoyant. These three madams, however, disagreed upon their other statements regarding the sex of the child, the time of the birth, and other little important matters connected therewith. Each of them made the positive announcement that we did not live at Long Beach, but were tourists, "passing through the city." I think it would be safe for a person to stand at the foot of the Statue of Liberty in the harbor of New York, and say to everyone who came there to see the statue that he did not live in New York, but was a tourist from out of town. I know that I lived in New York for over thirty years, and never visited it while all of my relatives most certainly included it during a second or third day of their sight-seeing. I doubt if one person out of a thousand living in Long Beach patronize the fortune tellers having concessions at the waterfront. But every tourist spends at least a part of a day at the water's edge for it is an attractive place in Long Beach, and it is safe to say that those who go into the incense-filled chambers of the fortune tellers are tourists.

Evil Spirits

What I wanted to say is that very often the statements of these fortune tellers leave disquieting suggestions in the minds of the persons to whom they talk. I have a letter here before me from a good Soror in St. Paul who says that her sister recently visited one who gives psychic readings. She was concerned about her health and went to see if she could find any strange light on her problem. The psychic madam told this woman that she had been ill, and was still ill, and then made the amazing statement that she was cursed by an evil spirit. She then added that this same evil spirit with the evil curse had followed the

family for many generations, and that the woman before her was the unfortunate one on whom this curse fell during the present generation. This woman was frightened, and visited another fortune teller who discovered that she was ill, and told her so, and then added that "an evil spirit" was responsible for her health.

Now this poor woman went away from these fortune tellers deeply affected by these statements. They are preying upon her mind. She thinks that because two psychic persons made the same statement it must be true. The strange circumstances of her illness, or the circumstances which she believes are strange, only tend to verify what the psychics have said, and now she is probably losing hope of ever recovering, and in addition to her physical illness now has that most terrible of all mental illness "a fear complex." In writing to this good woman I have said that she must understand that the terminology used by these mediums is old, archaic, and not to be translated in the terms of ancient superstitious beliefs. When Jesus said that He was casting out evil spirits from the bodies of the sick, He did not mean what the superstitious people of the Middle Ages attempted to associate with His words. Modern medicine today would say that a germ that is hidden in the blood stream, and difficult to discover, and difficult to annihilate would be an evil influence. Jesus would have called it an evil spirit, or the spirit of evil and destruction. Jesus did not mean any more than the modern medical men would mean that it was an outside spiritual entity floating in space or going around us in our daily lives that was exerting a special, malicious, destructive power that was injuring us physically, and mentally, nor did Jesus mean that any of these entities entered our bodies and took possession of us. When references were made in the Biblical times to "being possessed by evil" it did not refer to an evil entity in the form of a being, or a salamander, a small invisible creature, or anything of that kind, but to having our health and normal status possessed by something that was evil. That something is interpreted today in the light of our higher knowledge and science by so-called "germs," or, as we would say in our Rosicrucian terminology, so-called inharmonious vibrations.

The three of us, my wife, my daughter, and myself were given many different statements some of which were true, and many of which were not true. And most of the prophecies made are not being fulfilled at all. But we have carefully analyzed the matter, and have discovered as we discovered twenty-five years ago in such investigations that all of the statements made by these psychics that are true at the time they are made are facts which we know at the time, although they may be deeply rooted in the subconscious self and practically forgotten by the objective self

We may have to ponder long to recall them, and to bring them back to our objective consciousness, but nevertheless, they are registered within, and the psychic person momentarily gets flashes of these facts, and either enlarges upon them or states them in a brief form much to our mystification. For instance, these three psychics told us that I seemed to be greatly concerned over the importance of some legal matter which took me into court, and pertained to my business affairs, and that they saw large crowds of persons discussing this legal matter. All of them spoke of it as in the past tense, and referred to it as a matter incompleting and still of grave concern to me. Now the truth of the matter is that our recent court trial which was certainly of great importance was completed and ended victoriously a week or more before our Convention was held, and about three weeks before my visit to Long Beach, but at the Convention just a week before my visit to Long Beach we had discussed this court matter with all of the delegates assembled, and it was the principal topic of conversation with the crowds assembled here, and the importance of the decision and the cause of the aftermath were being discussed by my wife and my daughter and myself throughout our vacation trip, and it was unquestionably the paramount matter in my subconscious mind. The psychic madam sensed this, but because of its flashing impression of importance she believed that it was a matter still unsettled, and therefore of grave concern, and on the basis of this belief she made her comments.

If our members will only analyze these matters, and keep in mind that no second person can reach the Cosmic and sense what is pending at present, or our position in the immediate future, as easily, as perfectly, and as understandingly as themselves, then there will be no temptation to resort to so-called fortune tellers for advice. The only thing of which these fortune tellers can speak with any degree of sureness are those things of the past and present which are known to you and registered in your consciousness, and which they may glimpse in a distorted or incomprehensible manner. Surely such knowledge of the past and present is of no value to you. Of the things of the future these persons must depend upon impressions from the Cosmic, and in matters which relate to you and your affairs you are the best intermediary between the Cosmic and your outer selves. You, therefore, can be the best teller of your future fortune, and the most dependable interpreter of any Cosmic revelations. Develop your own ability to attune yourself with the Cosmic, and receive whatever flashes of light and wisdom the Cosmic may be inclined to reveal. Most certainly the Cosmic will reveal to you in preference to anyone else the more important, the

more helpful, and the more confidential points. Why, then, depend upon the possibly untrained, and most certainly unqualified interpreter found in these public places? Do not subject your mind to the possible inroads of annoying suggestions and terrifying thoughts that may be subtly implanted in such a manner. Keep yourself above such things, unless you enter into them wholly in a spirit of fun and investigation, and know that you can protect yourself against the disturbing thoughts that may be given to you.

Conspicuous by Our Absence

I received a great many letters from persons attending the fair in Chicago, and a great many of these make the comment that the Rosicrucian Order appeared to be conspicuous by its absence among the many organizations participating in some special lecture sessions and conventions held in Chicago.

Many of the members make a special reference to the fact that there was held in Chicago during the height of the fair a two or three weeks' session of religious discussions known as the Assembly of Faiths. Every religious denomination in the world was supposed to be a participant in this, and registered with the convention, and to have its literature and have a special representative as a speaker. Fraternal organizations and religious societies of every kind, as well as the churches, were invited to participate. Many of our members have said that they found the literature for all other societies and mystical organizations, but could not find the true Rosicrucians represented at all, and they wonder why.

Now I want to say to all of you who are assembled here, and all of you who may read this in the Forum Magazine, that we appreciate the opportunity of being connected with anything that is good, and constructive, and no doubt the great convention of religious faiths was good and constructive, but we do draw the line in regard to our affiliations and public associations. I have no doubt but what the meetings being held by the coal miners in various parts of the country are good and constructive assemblies, and it seems to me that I read recently that the shoemakers of one section of this country were holding a convention also, but because these conventions are "good and constructive" it is no reason why we should suddenly associate ourselves with a convention of coal miners, or a convention of shoemakers, or a convention of medical men, or anything of this kind. Certainly we haven't the least excuse in the world for participating in a convention of religious denominations and faiths, and if we have made ourselves conspicuous by not being one of the big societies in America to be represented there, then we have proven ourselves perfectly consistent,

logical, and rational. We claim that AMORC is not a religious denomination or a sectarian movement. Why, then, should we be represented in a congress of religious faiths, or participate in any convention devoted to a discussion of religions? I hope that our members will realize that we try to be consistent, and no matter how much advertising or propaganda for the organization might have resulted from such association in Chicago, it would not have been in accordance with our avowed standards and ideals.

Changing Sex Nature

I have before me here a clipping from a London paper and a letter from one of our members saying that she would like to have us make some comment upon the statements in the clipping but wonders whether we would care to do so in a generally read magazine such as our Digest or Forum.

Since the Forum deals with the truth about the mysteries of life we are not restricted in any sense, for we would naturally use proper language and proper terms in dealing with any subject, especially a delicate one. We do not assume that our magazines are read by moral, political, or religious perverts, or that anyone who has a tendency to find evil where it does not exist would be interested in reading any of our publications. Furthermore, we do have the right to assume that we are dealing with men and women of intelligence, refinement, and culture, and that we may speak somewhat frankly and with reserve on any subject that is of scientific or metaphysical interest.

Now the clipping from the "News Chronicle" of London, England, dated September 11, 1933, states that the attention of the newspaper has been called to "a remarkable case of physical transformation in a woman." According to this clipping a woman by the name of Woods, daughter of a naval hospital worker, who has been living for twenty-eight years as a woman is now starting life afresh as a man. According to an interview with this person, and according to medical investigation, this person claims that she began to notice a change in the sex nature of her entire being about ten years ago while a girl of only eighteen, and working as a nurse. Her case was finally brought before the medical men and specialists and it was finally decided that she could not continue living as a woman working among women. In order to carry on her activities she had to dress as a man and live as a man in order to be consistent with the change in her voice, the change in her appearance, and the change in her nature that was becoming more and more complete and has now practically reached a perfect stage of masculinity.

The question asked about this matter is "How is this possible—and why?" It is easier for us to answer this question of how it is possible than to answer as to why it should be so. We should keep in mind that originally man was bisexual, as are a number of living creatures today. Somewhere in the process of man's evolution God caused this peculiar creature that was neither man nor woman, but a primitive living, semi-conscious, physical structure, to be modified and made in his own likeness, and then was the time that God created man and woman, first creating man and then creating his complementary, the woman. This was done not by taking the proverbial rib out of the body of man, but by dividing the bisexual creature into two natures, negative and positive, male and female. The original word that is interpreted as "rib" meant a division line or a place that marked a separation or a borderline condition. This demarcation of the bisexual natures in man was separated and the two beings known as man and woman were thus created, and this was the beginning of the existence of man in his fully conscious, divine-material state as we have him today. By rereading the Book of Genesis and reading between the lines much of this thought will become clear to the comprehending mystic.

Physically, mentally, and psychically, there has always remained in both man and woman a part of the complementary nature. There has always remained in man, for instance, a partial or fragmentary amount of the feminine nature, and there has always remained in woman a similar small portion of the masculine nature. In some cases, or perhaps in a very large number, there is more of the feminine in man, or more of the masculine in woman than in the average, and this accounts for the very complex natures or the peculiar natures that we find in such persons and personalities. When the male and female natures are almost evenly balanced, so far as the psychic and emotional part of man is concerned, we have peculiar types that come under special consideration in certain fields of physiology and psychology. They are really psychological complexes even though there is no physiological complexity. Those male persons that appear to be extremely feminine are of this type, as are those women who are abundantly masculine and love to affect masculine attributes, because they really feel more contented and balanced if their outer nature and outer attire and outer activities are almost dual, as is their inner psychological nature.

Now the only point we have to consider is that occasional retroaction or "throw-back" which causes some living creatures of all species to go backwards in their physical and mental evolution to a very primitive form. There are a number of small animals that change their sex nature psycho-

logically and physiologically in the course of their lives. In their cases it is a natural thing, and according to some fundamental law. In the human specie, however, the change from one sex to another, psychologically and physiologically, is due to an abnormal functioning, or a specifically retrograding action of the evolutionary processes of the individual.

This throws intensely interesting light upon another very important question. It has often been argued by those who do not understand metaphysics that the mind in man cannot grow new tissues, new bones, and new organs to replace those that have been diseased, injured, or even eliminated by surgery. Those who are materialistic and not mystics or metaphysicians claim that it may be possible for the mind in man, or for prayer, or for other purely psychological principles to stop the course and progress of a disease or to relieve a mental or emotional abnormality, but that the mind or psychic and spiritual powers working in man or through man can never replace a bone, an organ, or grow any new tissue in the place of that which has been eliminated. Now we all know that in the case of injured tissue, new tissue is grown in its place, but the materialists argue that this is due to a natural process, and is not the result of man's mental or spiritual functioning; in other words, that nature will grow so-called scar tissue to heal up a wound, but that man has no control over this, and cannot cause it to grow where he wants it, or in whatever form he wants it.

On the other hand, these men will not admit that nature or any other law or principle in the universe will cause a new eye to be grown in the place of the one that is gone, or a new tongue to grow after one has been cut off, or a new stomach, or a new lung, or any other organ. Their claim is that certain organs and certain parts are given to us at birth, and that these grow to maturity, and if ever eliminated by surgery or injury, nature will not replace them because these things cannot be caused to grow, or to renew themselves, or change themselves. If all of these arguments were true, then such a thing as is reported by this newspaper clipping from England would not be possible. This case in England is not the first one that has been brought to our attention, and while I was in Europe some years ago, I was brought in contact with a similar case, and since that time I have learned of the truthfulness of a number of such cases. They have been frequent enough in the last fifty years to prove that each case is not an exceptional one, or unique one. Whether there were such cases made manifest a hundred, two hundred, or five hundred years ago, or not, we do not know, because in those times such cases were kept very secret and possibly the individuals

themselves never allowed anyone to know about what had occurred.

Even today there may be more of these cases than we realize for the average person would feel that the publicity regarding the case would be a disgrace or at least result in unpleasant notoriety, and therefore the case is never brought before scientific medical investigation. Some eminent physicians to whom such matters would come privately and confidentially have told me that they have known of a number of cases that have never been made public. It is, therefore, not such an extremely rare thing as to indicate that some unusual miracle is being made manifest. Nor have the investigations revealed that there is anything strangely abnormal, mentally or otherwise, about such persons except in regard to the sex nature. In nearly every case the individual before the change began was perfectly normal as either a man or woman. As the change progressed the transfusion was perfectly normal and natural as one considers that a duality of nature would naturally be manifest. After the change is completed the person is fully eighty per cent, or even perhaps ninety per cent the opposite of what he or she was earlier in life.

Psychologically, the change is simple of comprehension. It simply means that the emotional, psychic, and mental nature of the person began to change. In the case of the woman the small portion of masculine, psychic, and mental nature remaining in her as in every other woman developed to a high degree and caused the feminine nature to recede. In a man the reverse process occurs. As the mental and emotional natures change in these persons, the physiological part of their beings follows suit. This proves that the mental, psychic, and emotional part of human nature dominates the physical, and that as the mental, emotional, and psychic nature is, so must become the physical part. This would indicate that the mental and psychic control over the physical body makes it possible for new organs to be grown, or for the repair of injury, or the creation of new parts, despite what the materialists say in this regard. It is certainly a wonderful demonstration of the laws of nature, and proves that nature has such immutable laws that once they are set into motion, even by mental and emotional actions and reactions, they follow according to law regardless of the complexity that may result in a social sense. The changing of the sex nature of a being does present a social problem, and may be looked upon as a social blemish, but it most certainly is not a blemish upon the laws and principles of nature.

I trust that I have not exceeded my prerogative, nor conservative privilege in thus speaking on such a subject, for as you know we do not deal with so-called sex teachings in any sense. This

matter, however, is beyond the physical, and really deals with the metaphysical.

Creation Discovered

Recently we have been flooded with clippings from papers all over the country reporting the "marvelous" discovery made by some scientists at the California Institute of Technology, and by some other experts and scientists in Cambridge, England. The newspapers put very attractive headlines on these news reports, and tell the public that scientists have been able to see creation of matter and also that "man has had first sight of miracles." Reduced to its simple terms this new discovery in the scientific mysteries reveals that certain rays of a radio-active nature are converted into electrical particles, each ray producing two different kinds of particles, one called negative, and the other positive, or a negatively charged electron, and a positively charged electron. Science still continues to insist upon using the word "positron" for the positive electron, because it laid down the false or fictitious law many years ago that "all electrons are negative". Despite the fact that since then science has discovered such positive electrons which the Rosicrucians have talked about and written about for centuries, science cannot reverse its early fundamental theories and admit now the existence of a positive electron. So, although it has found these little positive bodies which act just like electrons, look like them, and do the same work, except that they are of the opposite polarity from the negative electron, they have called them all kinds of fanciful names, the latest being "positron." If this is a good and sensible name, then the negative electrons should be called "negatron." However, the new discovery that is so greatly publicized by the newspapers states that these two little particles, the electron and the positron are two kinds of universal electrical energy, positive and negative in nature, and that these two things compose every kind and form of matter from the smallest cell that can exist in millions on the point of a needle to the huge earth itself, and from the living cells to man's body, and even to the stars. All are composed of electrons and "positrons". Another statement issued by these scientists or given out by them according to the newspaper reports is that one form or one nature of electrical universal energy alone is not sufficient to compose matter, that it takes both the negative and positive natures of this universal energy to compose anything. Therefore, the duality of the two forms, electron and "positron," or as the Rosicrucians say, negative and positive electron, compose matter.

Now our members will admit that there is nothing new or surprising about the statement

that negative and positive electrons are part of a universal electrical energy, and that these little particles come together and unite in certain numbers and certain forms, and thereby begin the process of forming matter. The Rosicrucians have taught that for so long that it is as fundamental in our teachings as the fact that one and one make two, but the two becomes manifest as one. What is new in these newspaper reports is that science now admits what the Rosicrucians taught and which science denied for many, many years. The Rosicrucians had to accept smiles of derision and ridicule even up to ten years ago in regard to this matter.

We are glad to know that the scientists who are changing their view-point in recent years have devoted their time to discovering the facts from a different angle, and this has resulted in the building and assembly of certain devices and instruments which now enable them to see this universal, electrical energy in motion, and out of that motion they can see the formation of the particles into elementary matter. In other words, science now sees with its eyes and instruments what the mystics were able to see without the instruments. But no new fact has been revealed, and what is more important these highly developed and wonderful instruments of science revealing a great fundamental truth do not reveal anything that is the least contradictory to what the Rosicrucians have taught for many ages. I hope that none of our members become bored by our reiteration of the fact that as science makes its wonderful strides and reveals new facts, the Rosicrucians are able to find continued verification of their teachings, and never a single error in what they have taught. This means that fundamentally the Rosicrucian teachings are sound, for if after all of the past seven years of highly developed scientific research the changes, modifications, and even retroactions have had to be made on the side of science, and not on the side of the Rosicrucian teachings, then it proves that the ancient mystics, the ancient investigators and research workers were indeed inspired and guided aright in their study of nature's laws.

A Fascinating Book

I think it is time that we have a little talk about books again, and recommend to our members and readers a very fine book that they can get in almost any public library, and I feel sure that some members will eventually buy a copy of the book and pass it around among friends. I hope that none of our members ever get the idea that the only good books which we can recommend are the ones which we either write or publish ourselves, and I hope that everyone in the various departments of our organization will

keep in mind that our duty to our members is to tell them about good books that will be helpful to them, or create inspiring thoughts, so long as the books are those which are available in any book store or any public library. We all know of many fine books that are so rare as to make it impossible for our members to even see the outside cover of them, and we cannot mention them or describe them because it leads to an endless amount of correspondence on the part of members who try to locate such books and eventually have to abandon the quest.

Now I want to tell you today about a book that is not absolutely new, except that it is being perpetually made new. I mean by that that every few months a new edition of it is printed to satisfy the tremendous demand. Imagine a book that had its first printing in Europe in July, 1929, and between 1929 and 1931—in less than two years — had eighty-nine editions printed in Europe. And now we find that up to this past November there have been seven or eight editions printed in America. The book is now in its ninety-seventh edition. One would think it was the Bible or some handbook that was absolutely necessary to life. The title of the book is *The Story of San Michels*, and it was written by Dr. Axel Munthe. Now this is not a biography, and it is not a fiction story, and it is not a scientific treatise, and least of all it is not a history of some locality. It is the close observations of a famous European physician, who was a specialist in many ways, and to whom came the most unusual cases in Europe. He was located in a very unusual, picturesque, fascinating, and marvelous place in Europe, and I will not even hint at the locality for I do not want to spoil the story. But this man had as his assistant a nurse who was more than a nurse. She was a woman of wide experience in nursing, in the study of human nature, in the mastery of mystical laws, and the workings of nature's complex prophecies. Together these two persons dealt with the inner problems of human life in a manner that is highly instructive and intensely interesting to all Rosicrucians. The fact that the book has had so many editions and is being read by every type of mind in Europe and America should indicate that the book is fascinating, mysterious, unusual, and the fact that the nurse who played such an important part in this man's life during the time of the incidents related in the story was a Rosicrucian and is still a high officer in one of the European branches and was well-known among many of our American members during the few years she worked here with us, should be additional inducement for all of our members to read the book.

It may interest our members also to know that two years ago when Mrs. Lewis and I travelled through Europe, contacting our various branches

and attending some foreign sessions of Rosicrucian importance, this nurse joined us in Paris and went with us on our complete tour. Her principal object was to renew the old-time acquaintance with both of us, and at the same time act as our interpreter in the various languages of the various countries we passed through. It was interesting, therefore, to have her take us into the very locality of the story in this book, and to give us a close picture of the famous physician and the people with whom he dealt. I had not heard of this book until she spoke of it, and I had no opportunity to read it until returning on the ship to America in the fall of 1931. And I can assure our members that for two whole days I lived the life of that book out on the high seas, and consider it the most profitably spent hours that I have enjoyed in a long time. The book was published by E. V. Dutton & Company of New York, and if you can afford to buy a copy of it (I think it now sells for the economical price of \$2.50 at almost any bookstore) you will certainly want to keep it and read some of the passages many times, but at least put in an application in the public library for it, and be patient until you get it, for you will be well rewarded.

I wish that I might say more about Dr. Munthe, personally, and his various connections, but on this point I must remain silent for a time at least. But perhaps you will discern and discover in the book some things that will lead you to realize that all of the great masters so often referred to as such are not beings who lived in the distant or intermediate past, and have retired from contact with the world, but are still active in the land of the living and may be contacted here, there, or almost anywhere without creating the least impression as to their greatness except through the continuous, dignified, and masterful manner in which they carry on certain obligations and serve humanity. Even when they may be notorious in some profession or avocation in which they are achieving popular fame, they may be carrying on a still greater work silently or behind almost closed doors, and which work constitutes their real mission in life. The greatest of these masters must mingle with human beings, must maintain the "common touch" and carry on in a normal manner like other human beings in order that he may not attract to himself undue attention because of his retirement and in order that he may discover the greatest number of avenues for his personal and more secret activities. The ideal of the great masters is that of one who lives the life of almost solitary confinement, an anchorite, a monk, or ascetic extremist, isolated in some cave or upon a mountain top almost unapproachable by those who might need his services or by the seeker for illumination and guidance. But such is only an

ideal created out of the fiction of the story writers like he who wrote the imaginary story of the Masters of the Far East with ridiculous and absurd descriptions and incidents.

A Very Mysterious Story

Our mail is beginning to be filled again with reports of a very "mysterious" story that comes to us from many cities, and in connection with many strange circumstances, but the thread of the story is always the same. Each person who reports the story to us thinks it is new and original and true, and I am sure that each one of them would smile if he could see the other letters that we receive, and see how this story is finding its way around America being repeated by one after another in letters or by word of mouth like the old-fashioned chain letters were circulated.

In order that our members may recognize the story in its fundamental plot I will tell a version of it here, and all of you can keep it in mind and when you hear it again you can just smile and classify it as a pure piece of fiction. It is inconceivable that such a story should be repeated in actual fact in so many localities and in so many circumstances.

Here is the story: A young man and woman were driving along the highway going from a suburban town to a larger city when suddenly they were accosted by a woman (young or old) who asked them for aid in being taken to her home. She stated that she was ill and unable to reach her home without help. She appeared to be mysteriously strange, weak, and truly deserving of assistance. She was given a seat in the rear of the automobile or carriage, and she took part in some of the conversation. In the conversation she reveals that she is somewhat psychically inclined and proceeds to make some startling predictions. She generally tells the couple who are driving the car that she senses danger ahead, and then advises them not to proceed carrying out some plans they have for a party or a trip, a visit or an investment, because of the danger of fires, floods, or other things, and she makes her predictions so realistic and so true to the ideas secretly held in mind by the couple that she impresses them with the fact that she is an unusual person of some mysterious Cosmic attunement or clairvoyant ability.

As the couple driving the car or carriage approach the neighborhood where the woman lives they suddenly discover that the rear of the carriage is empty, and the strange person has disappeared while the carriage was in motion. Not understanding what could have happened, the couple drive the car or carriage on to the address which the woman gave in order to let them know that an ill person whom they were trying to help disappeared and to offer their assistance

in any way in locating her. When they reach the address and ring the bell a young or old person comes to the door and listens to their story, and invariably says, "Why that person is my mother (or sister) and she has been dead for five or ten years, and you are the twentieth or fiftieth persons who have been accosted by her along the highway and started to bring her to this home, and in each case she has disappeared just as she has done in this case! We do not understand how it is or what it is, unless it is the ghost of my mother (or sister). They all tell us of the wonderful things she tells in the carriage or car, but we have not seen her since she was buried here, and we cannot explain the whole affair."

Now this is the story as we find it in our letters. The last report to come to us of such an incident was from a Frater in Michigan who says that the story was told to him by a young man and his sister who say they were actually driving the car and had the experience outlined above. But the same story in almost the same form has come to us from Vancouver, Montreal, New York, San Francisco, Los Angeles, and many other cities. Very often the mysterious character is a very sweet young woman almost ethereal and spiritual in her appearance. While in other cases it is an elderly lady likewise very spiritual and mystical in her appearance.

Now the truth of the matter must be that these stories are pieces of fiction, and I presume that if this story appears in the Forum Magazine there will be more repetition of it, and it will pass along its way mystifying those who will struggle to work out a hypothetical explanation of who and what it was that got into the carriage and then disappeared. In this way are most of the ghost stories created or born. We have no objection to the story passing around and giving people the pleasure and pastime of trying to solve its mystery, but we do hope that those who hear of it from our magazine will not write to us about it, and think that it is true.

Vibrations Are Life

One of our good Sorores living in Michigan writes to us and says she thinks the reason why a steel needle will float on the surface of the water is because the needle has become coated with a greasy substance from the finger tips. She says, furthermore, that this is why the needle floats and turns on the water and she does not think that any vibrations from the human mind affect it. She says, furthermore, she thinks it takes "life to react upon life or thoughts and actions to communicate in order to get response." She says she thinks vibrations are out of order in that regard.

Occasionally some of our members express a similar idea and seem to think that vibrations emanating from the human body or the mind are intangible and lifeless, and that they are incapable of moving any lifeless things or affecting anything that has life. The Rosicrucian Order wants to try to impress upon its students that everything that has life or life energy is composed of vibrations and that vitality, or life itself, is composed of vibrations and that there is not a single form of vibrations emanated by or controlled by the human mind that does not constitute a form of life. In other words, vibrations are not mere waves of physical energy that have no life or creative power in them for every vibration is an impulse of life and vitality.

So far as the needle on the water is concerned, it will float whether it has a coating of grease or not. We have taken steel needles and dipped them into alcohol and then burned them through a flame until red hot and then placed them upon the surface of the water and they would float, and we have noticed that sterilized needles that do not contain grease will not only float but will react as readily and quickly to vibrations of the mind as any other object.

We announced in our magazine Forum articles recently that science has now discovered that the emanations from the human eye and finger tips have vitality in them of a creative or destructive nature. Science claims that these thought waves or invisible waves that leave the brain and consciousness through the eyes are powerful creative or destructive energies. This is what the Rosicrucians have always maintained and it is a mistake for any of our members doing the exercises and experiments to think they are dealing with a lifeless power when dealing with vibrations. I hope that every member will benefit by what I have just said and find in my statements a key to all the mysteries of life.

The Bible vs. Rosicrucianism

One of the many interesting questions that seems constantly to arise in our correspondence is typified by the question I have here before me from a Frater in Williamsport, Pennsylvania. He says:

"As I advance through the higher grades of our teachings one of the difficult things for me to adjust in my mind, is the difference between certain principles in the Rosicrucian teachings and certain principles presented in the Christian Bible. I was taught that the Bible is absolutely true and I have taught the same to others. I know, of course, that it is often misinterpreted and misunderstood but believe that it is essentially true and that nothing in it conflicts with anything that is scientifically true. Is it necessary for me to take

a definite position and say that the Rosicrucian principles and statements are true and those in the Bible are not or is it possible for me to believe that both are true if properly interpreted?"

Our good Frater and all others who have written in a similar strain have touched upon the crux of the whole matter when they speak of misinterpretations and misunderstandings. But the misinterpretation is not always on the part of the student of the Christian Bible. Just the other day my attention was called to the fact that in the history of the Christian Bible and up to the present day there have been over three hundred official and acknowledged versions and interpretations of the Christian Bible. In other words, over three hundred versions of the Bible have been presented to Christians with the claim that each and every one of them is absolutely correct, perfect, and properly interpreted. Now common sense tells us that after the first eight or ten versions were made there would have been no more new interpretations or new versions of the Bible unless important changes were found necessary. Certainly, after the first hundred were made there could not have been any possible excuse for making any more unless errors were found in the previous ones or a more thorough study of the original manuscripts proved that the first one hundred versions were not correctly interpreted. At the present time there are in circulation in the world at least fifteen or twenty different versions of the Christian Bible and each of these is being used by certain denominations by certain classes of Christian students and by certain enthusiastic Christian advocates as the only correct interpretation. Each of them is different, however, and each of them presents certain points and principles in a different way. This should prove to us that the Bible as "the word of God" is, after all, simply a human interpretation and a human-made picture of what some eminent writers believed to be "the word of God." We may properly say that these interpreters of the Bible were inspired by God to undertake such a great work and, of course, we are proper in saying that the original writers of each of the books of the Bible were inspired by God to write what they wrote. But even admitting such Divine inspiration, such a Divine motive, and purpose, and such Divine help as God may have given each of these writers and interpreters, nevertheless, as writers and workers in various native languages they were dependent upon their knowledge of language, upon their ability to use words, and upon their memory to recall impressions in order to give any version of God's word.

I have heard eminent clergymen propounding great sermons in their pulpits who have quoted some passage from the Bible that has come to them inspirationally and suddenly in the midst

of their sermon and in checking up their quotations we have found that they did not use the precise words given in the Bible. They were recalling the passage from memory and doing their best to interpret it and repeat it in accordance with the recollection retained in their consciousness. The general idea expressed by them was consistent with the statement or passage in the Bible but the words were not precisely correct. If any argument over such passages were to hinge upon any one of the words quoted by the clergyman, there would have been much room for debate and argument. Thus it is with the present versions of the Christian Bible. Both the original writers and their interpreters who have given us the modern version have done their utmost to repeat and to put into the most expressive form the Divine ideas that have come to them. If by some unusual miracle or process of Divine law God could have written the Bible Himself, then we could say that each and every word used in the Bible was meant to be used in just the way it is used, but even so we would still have the human faculty of interpretation with which to deal.

For instance, there are not one hundred people to be found in any city who have precisely the same inner understanding and interpretation of the word "God" as used in the Christian Bible today. My understanding and interpretation of God is different from yours and I would consider it a miracle if I could convey to you my concept of God and you could convey to me your conception of God without creating some degree of misrepresentation.

When we stop to think that the Rosicrucian monographs are also composed of words, each of which has so many different shades of meaning, then we should not be surprised that in trying to interpret the Rosicrucian teachings and at the same time interpret the Christian Bible and make both of these things agree, we find difficulty. We strongly advise all of our members who are Christians to make the Christian Bible their reference book for the reading and comprehension of God's laws and principles, and we look upon the Rosicrucian teachings as an attempt to interpret and expound some of the Christian teachings as well as the teachings of science and natural law. Where there appears to be discrepancies, contradictions, or disagreements we will usually find that this is due to our inability to properly understand and interpret either the Bible or the Rosicrucian teachings. Let us analyze for a moment some of these principles and see if we cannot discover a basis for the point I have just argued.

Heaven and Hell

Many years ago, and even so short a time ago as when I was a boy in Sunday school, it was quite general for the Christian teachings to present the idea of heaven and hell as of actual physical places. I remember well being trained to think and believe that there was a great, actual, physical, chemical, material, burning pit somewhere in the center of the earth into which the bodies and souls of all evil-doers were cast for eternal punishment, and likewise I was led to believe without any evasion, modification, or equivocation, that there was a real, actual, physical, material place called heaven. Heaven was not pictured to us as a spiritual place for we, in our understanding, could not comprehend of a spiritual place having "streets" of gold, "gates" of gold, and living angels playing on musical instruments while God sat upon an actual physical throne. The words used in describing heaven and hell were words that had no other interpretation than material ones. As children, of course, we could not argue from the same point of view that we argue today and say that it is wrong to use the word "street" in connection with a higher path through a spiritual realm, but in our childish way we could not interpret the word "street" in any other way than to use the common analogy and compare it with the physical, material streets with which we were familiar. We could not conceive of any such thing as a spiritual "gate" nor of a spiritual "throne." We know that the whole trouble with these misunderstandings that we had of heaven and hell was because of the words used in describing them to us. If our Sunday school teachers and others could have described to us the idea of a path in heaven along which we must journey and had used such words as would have had no analogy or no similarity with and to material streets, we would have had a different conception of heaven, and if some other words than fire and brimstone had been used to tell us of the nature of hell we would have had an entirely different conception of what hell really is and what its consuming, purifying, purging power really is.

There are many words and phrases used in the English versions of the Christian Bible which do an injustice to the real concept or the real idea being conveyed and yet the interpreters could not find any other words in the English language (and the same is true of other languages undoubtedly) that would convey the correct idea.

For instance, there are references in the Christian Bible to the ice in the Holy Land. The word "ice" as used in such passages can convey an entirely erroneous idea. The original word used in the original writing of the books of the Bible is a word that means a condition more like frost

than ice and yet it means a form of frost that is not hard and solid or opaque but that form of frost that we often see here early in the mornings in California and which is a mere cold, white moisture on the ground and could in no sense be called ice. But neither the word "frost" nor "ice" would convey the right idea, but the interpreters for some reason or other chose the word "ice" as the better word and for this reason persons are led to believe that solid ice like that with which we are familiar here in North America existed in Palestine in the places and times referred to in the Bible.

Transference of Thought

Those persons who often think that the transference of a thought by mental telepathy is a marvelous and wonderful thing should stop and think for a few moments of what is even a greater problem and a greater miracle of mind. I refer to the transference of a thought through the use of words. I have just been talking about the interpretation of the Bible and how the various words in it are often misinterpreted and misunderstood. After all, the whole problem resolves itself into the problem of conveying a thought from one mind to another. If you will stop a moment and look at the Forum Magazine that you have in your hand and look at its cover and its inner pages and then think of the problem of trying to describe that magazine to another person in just a few words, you will see that your problem resolves itself into a careful use of certain words. First, you begin by saying that the magazine is made of white paper. What does the word "white" mean? It means something very definite to you and it probably means something very definite to persons to whom you may speak, but is their definite idea of white the same as yours? You may think that the word white can only convey one idea and you may think that the Forum Magazine is actually white, but if you will take the Forum Magazine and go to the bathroom and put it alongside the white porcelain sink or bath tub you will find that the magazine is almost a cream color in comparison with the white porcelain. Or hold it up against the white enamel of a modern electric ice box and you will see that if you call the magazine white you will have to find some other word for describing the color of the ice box. And what does the word "paper" mean to you and to others? If you could see all of the different styles and types and qualities of paper used throughout the world, and especially in foreign lands, you would realize that the paper used in the Forum Magazine is something of an entirely different nature and quality than most papers used in countries like India, Persia, parts of Africa and elsewhere.

Even "black" is not always the same color and, therefore, your reference to black type printed on the pages of the magazine might convey a different idea to different persons. It is really a miracle when we succeed in conveying a correct idea from our minds to the mind of someone else. We are limited by the words of the dictionary or more precisely by those words of the dictionary with which we are familiar.

In mental telepathy we do not have so great a problem. By that process we convey the picture we have in our mind to the mind of another and that person receives the idea in the form of a picture. In the business world it has been found that pictures in a catalogue or in an advertisement are the best forms of description, because a picture will convey an idea that could not be conveyed in ten thousand words. Therefore, in mental telepathy we should be able to convey an idea more easily, more completely, more perfectly than by the use of words of a language. For this reason those who look upon mental telepathy or thought transference as a marvelous thing have not given careful thought to the subject and those who criticize the discrepancies that they find in statements in our monographs or between our monographs and the passages of the Bible do not realize that we are dealing with words and that each word must be translated and transmitted into a picture in our minds and that each one, as an artist, may make a different picture from the same word.

An Amusing Incident

During my brief vacation in the southern part of California with my family, I had an opportunity of listening-in, so to speak, at many meetings, public lectures, and various gatherings of persons seeking for more light in the journey through life. Traveling incognito and doing everything to conceal my identity and visiting places merely as one of the average human beings, I was greatly amused most of the time to see how successfully and easily thousands of human beings in America are deceived and misled by so-called masters of mysticism and teachers of psychology. In the heart of Hollywood I heard of one great master who could change the lives of the students almost in the twinkling of an eye. He claimed to live in the mountains, secluded and unapproachable, and, therefore, sought no visitors but appeared in the evenings in the gardens of the homes of the well-to-do ready to talk to groups of persons and lead them to the higher and better things of life.

Underneath his mystic garb and Oriental robes I sensed a Western world character. Tracing his personal life I was able to find his actual living abode in a few hours and it was indeed amusing

to discover that during the day he was the janitor of a small building in Los Angeles and slept in the rear rooms of the basement alone and without any of the pretensions that he hung upon himself in the evenings. He was no more qualified to lead and guide in the work he was trying to conduct than the average human being that attended his classes, and so far as general education was concerned he was less prepared than they. His own life was an eminent failure. It was admitted by his employers that he was irresponsible in many ways and had come to them seeking his present position merely for the sake of having a place to live with a small income. Yet hundreds of persons in Hollywood were being deceived by the very theatrical pretensions with which they are highly familiar. When an untrained actor can deceive the professional ones what are we to think of the gullibility of human nature? But, there are hundreds of such examples brought to our attention through the mail every year. Many of them make preposterous claims and absolutely ridiculous and absurd statements.

Recently another man entered Los Angeles and claimed that he was the representative of two great masters from the Orient who were coming to California to meet those who were especially prepared and take them to the very heights of mastership. The man who made these announcements posed as the advance agent to select those who were worthy. He claimed he wanted no money and by this very claim he eliminated the due caution that sane and sensible people might have otherwise exercised. He claimed that he had the wealth of the world at his disposal because these great masters who were coming very soon had unlimited wealth at their disposal. He said that the great masters were coming in a private yacht and would soon sail into the port of Los Angeles and that the prepared ones would be taken aboard and received and then allowed to advance further up the heights with these masters. Several years ago when this self-same advance agent tried to organize similar classes in the mid-west he claimed that the two great masters were coming by airplane from Europe. When the day came for the actual appearance of the masters the advance agent announced that the airplane had become lost somewhere in the clouds. We had all been wondering what this man would announce regarding the private yacht, for surely it would have to disappear or something happen at the final crucial moment. And sure enough it did happen.

On the day when the yacht was to appear in the port and all the prepared ones were to have their grand introduction to the great masters the advance agent sent word that he himself had become a victim of an unfortunate accident and was in some secret place and could not act as an

intermediary between the prepared ones and the two great masters and that the masters would probably sail away without being met by the class of students and so they are now waiting for the next move of the melodramatic play. Someone is going to lose some money if we read past records correctly and all are going to be deceived. The stories that this advance agent told the prospective pupils would make any newspaper reporter or editor laugh and would cause the average child to ask far more questions than these adults asked. When are certain persons in this world going to cease expecting great masters to come from remote places and lift them up by their bootstraps into the sublime heights of super-men and super-women? Every month in some city or other a group of men and women are deceived into parting with their money—and often with bonds and jewels—under similar pretensions.

There are a number of organizations in this country today pretending to be national institutions of mystical learning and Cosmic power and they conceal themselves under fantastic names, using only a post-office box number for an address and strange oriental names for their leaders. The average American seeker for mystical and occult knowledge does not seem to realize that America's most stable and dependable institutions do not operate under post-office box numbers. Undoubtedly, 99 per cent of these persons would hesitate to buy Standard Oil Gasoline if the only known address of the Standard Oil Company was a post-office box number in some small town. And what would be thought of the large correspondence schools if they hid themselves behind a box number? The claim that such a box number facilitates the handling of mail is absolutely ridiculous. The largest mail order houses in America receive more letters each day than a hundred other firms such as Montgomery Ward and Co., Sears Roebuck and Co., the international correspondence schools, and many others do not use post-office box numbers. If the use of a box number would help with a large mail, surely such organizations would use them. When you send money or write a confidential letter to an unknown person at a box number you are placing yourself and your best interests into the hands of an unknown individual and you have no guarantee of reliability. You would not buy a bottle of milk or any food in such a blind way and yet you risk your best interests, your reputation, your character, your money, and your peace and happiness so willingly by dealing with persons who operate only from post-office box numbers.

The pretensions on the part of these so-called occult schools and mystic brotherhoods are indeed marvelous, if true, but unfortunately they are not true.

Take, for instance, a mystic brotherhood operating from a city in the center of Florida. It claims to be a university of mystic brothers—all of them having oriental names concealing the real identity of the two or three persons operating the organization. It uses a post-office box exclusively for its mail address because investigations show that instead of it being a university or a large organization it actually uses a small office in a public building. It claimed in its advertising for over a year that it was chartered by the Great White Lodge; in fact, it definitely stated that it was "duly authorized by warrant of the Great White Lodge."

In a recent issue of *The Rosicrucian Digest* we warned our members that such a statement on the part of this Florida organization was absolutely untrue. We also wrote to the organization and protested in the name of the Great White Lodge against this misuse of the name of an ancient and honorable institution. The man who is at the head of the so-called mystic brotherhood replied to us and admitted that his organization did not have any such charter and that he would change the claim in that regard. Now his new literature simply states that he, the unknown head of the organization, is a "Frater of the Great White Lodge." Then he proceeds to say in his literature that his organization is operating under the inspiration of some invisible masters and that his authority to initiate others comes through inspiration, "regardless of purely legal rights and charters." What do you think of that for a contradiction, an evasion, and a flippant disregard of mystical traditions? If the institution does have "inspirational" right to do anything why did it have to resort to a false representation about being chartered by the Great White Lodge, and why did it put so much emphasis upon being chartered and "duly authorized by warrant" if "purely legal rights and charters" mean nothing?

But there is another story to all of this and I want to tell you something about it right now.

Great World Convention

Next year, according to a recent notice, will see another of the great international conventions held in Europe when the true leaders and officers in all of the properly authorized occult and mystical organizations of the world will come together. At that convention it is expected that the culminating acts of international consolidations will be performed and agreed to by the delegates from each country after twenty years of planning. We have spoken of this coming convention on many occasions and in much of our literature we have hinted at the fact that throughout the world a great revival and regeneration would take place in regard to spiritual and mystical matters. Now

the plans appear to be almost completed for this marvelous international congress. There are to be no outer or public displays of pomp and ceremony, and there will be no hordes of men and women in parade and in bombastic performances of mysterious sessions according to the plans. There will be the quiet, dignified, conscientious discussion of the world problems and of the great work that now lies before the Great White Lodge and all of its authorized activities throughout the world. There may be issued at the close of the convention a list of the genuine organizations sponsored by the Great White Lodge and united under its banner. The Rosicrucian Order of AMORC in America and other lands will be on this list as it has been for many years, and all other persons and groups of persons *unauthorized* to solicit students from among the public seekers for Light will be condemned and forbidden to continue to deceive the public of any country.

Past International Conventions

Such international conventions or conclaves have been held in various periods during the past centuries. Only those organizations in each land which are truly chartered and properly sponsored and in possession of the true teachings are allowed to participate in these conventions. Some ten or more years ago Mr. Clymer of Pennsylvania, who claimed to have some authority to conduct a Rosicrucian organization in America, and Mr. and Mrs. Max Heindel, who you recall claimed to have similar authority, were invited to be present at one of these international conventions held in Zurich and there present their documents, papers, and proofs of their claims. The records show and the correspondence from the international president of the convention prove that Mr. Clymer and Mr. and Mrs. Heindel refused to participate, stating that if AMORC was duly represented in the international conclave they could not be present and present whatever papers they held. They never explained where their authority came from and refused to abide by any of the rulings of the convention. This clearly revealed the background of the claims made by these persons.

Spiritual Indifference

Sometimes I wonder from the newspaper clippings and letters sent to me whether a part of the so-called rising generation is not losing entirely its appreciation of things spiritual, or at least losing its comprehension of the finer and higher things of life. Of course, this pertains only to a small portion of the world's population, but unfortunately it often includes those who are in such positions of power or influence as to create a wrong impression in the minds of many thousands.

I think that when a newspaper writer or editor ignores the niceties of life in his editorial comments or becomes indifferent to the spiritual values in life and allows this indifference to manifest itself in his writings, he becomes a dangerous influence in any community. Often the field of influence of these writers is nation-wide and therein lies the hopelessness of the condition.

My remarks were born of a newspaper clipping which I have before me. The story and pictures accompanying it are worthy of space in any nation-wide publication and worthy of careful editing and careful expression for the story is filled with the elements of the beautiful and spiritual things of life. Briefly, the story is that of a Roman Catholic priest, Rev. Philo Laos Mills, who is not only an academic doctor of philosophy but a pontifical doctor of divinity and is a master of twenty-six languages, including the oriental languages. He is now sixty years of age and is living a unique hermit life outside of the city of Washington by having established a very primitive form of home in a mausoleum in a cemetery. The photograph of the mausoleum shows the small prison-like entrance to it and over this a cross with the words "Mas of the Magi—Mt. Carmel." The story says that while he is an ordained priest of the Roman Catholic Church he has been granted special dispensation from Pope Pius to live the life supernal as he sees it. All alone in this secluded part of the world the hermit reads, studies, and writes, especially devoting himself to the writing of learned treatises in an attempt to prove that man originally came down from a mountain paradise.

Now this story contains in it more elements of a novel, a mystical story, or a mystery scenario than anything that has come to my hands in a long time. Think of the significance of the man's name. The word "Philo" immediately suggests something mystical and the word "Laos" suggests something of the ancient Chinese dynasties and of the ancient mystical teachings. Is this his true name, or did he adopt these names as a result of his philosophical studies? Why is he living in a mausoleum bearing the title "of the Magi." Even the term "Mt. Carmel" is significant to Rosicrucians and highly significant to all mystics. Could he be a master of so many languages, including the oriental ones, without being a mystic? If he is a mystic and a philosopher and living the life of a hermit, there must be a great story in the background that would be worthy of unfoldment at the hands of the pen of a master writer. Just delving lightly into the story we find that he built the mausoleum himself from small donations given to him by friends when he was ready to retire from the world. And having retired he indicates that it is the hiding place of the Magi or of the mystics and wise men of the

East. A little further investigation reveals that many universities and colleges have offered to give him excellent positions with a fine income because of his abilities and his knowledge of languages.

However, the newspaper writer who handled this story was entirely indifferent to the spiritual things contained in it and was evidently unconscious of the beauty, the mystical mystery, and the magnificent things that were hidden behind every fact of this man's life. To show you how lightly, how irreverently, and how utterly disgustingly the reporter handled the subject, I am going to quote here just the first opening sentence of his newspaper account. It reads as follows:

"A modern hermit, only one American has found a way out of this cock-eyed world and still remains in it." Not only is that paragraph void of correct English, understandable grammar, or good sense, but it is shocking in its use of slang and bar-room presentation of a great idea.

The Great Pyramid

We have recently received a number of letters from persons who have read our latest book dealing with the mystery and prophecy of the great Pyramid, and while most of these letters highly praise the book and express appreciation for the facts contained in it a few of the letters criticize AMORC for publishing a book that contains matter that seems to be out of harmony with the Rosicrucian teachings. I cannot understand why these members or these critics do not realize that the book dealing with the Pyramid was written by a person not connected with our organization, a Christian clergyman, who has spent a lifetime delving into the mysteries and prophecies of that great Pyramid.

It must be remembered that we of today did not build the Pyramid, or put the measurements into it, or outline the prophecies. The prophecies were made in accordance with the best understanding that the mystics of that time had from the inspiration that came to them. They may have made many human errors in interpreting those inspirations, just as the Apostles made in writing and putting into words the thoughts expressed by Jesus, and by the other great avatars of the past. The book dealing with the Pyramid issued by us represents an expert student's understanding and study of that Pyramid. It does not represent the Rosicrucian Order's opinion, and nowhere in our literature advertising that book do we claim that it is a Rosicrucian interpretation of it. We could not issue a book giving our interpretation of it since we have not studied the Pyramid, and have not made measurements, and have not obtained the information that would warrant us in issuing a book which we would claim to be truly Rosicrucian. Nowhere in the

Rosicrucian archives is there a single book or manuscript dealing with the Pyramid. Every such book or manuscript has been written by outsiders who have gone there and tried to interpret the Pyramid. We only know about its use as a place for initiation. Of that we now much more than Dr. Knight or any other author outside of the Rosicrucian Order. But this book was published by us in answer to a demand on the part of thousands of persons that we get from somewhere the best information possible regarding the religious prophecies contained in the Pyramid. To accuse us, therefore, of participating in Christian propaganda, as a few critics have done, is absurd. If we had secured the Pyramid manuscript from a Buddhist, or from a Mohammedan, they would naturally have emphasized their view-points of the prophecies and then we would have been accused by being pro-Buddhist, or pro-Mohammedan.

We have received hundreds of newspaper clippings of newspaper and magazine reviews of the book, and all of these praise it highly. While some non-Christians feel that the book is a piece of Christian propaganda, on the other hand we have received more criticisms of the book from Christian clergymen and representatives of the Christian Church claiming that the book is an insult to Christianity than any other form of criticism we have received.

I hope that all of you will, therefore, keep in mind the fact that in issuing any of these books dealing with subjects outside of our own teachings the books express the opinion of the author and give the best information that is available on the subject, and that we ourselves are not biased or prejudiced in any direction, and that the books, whatever may be their nature, are not intended to be propaganda for any specific religious sect.

Organized Charity

About this time of the year throughout the country there are various activities presented to the public in the name of charity and community interests. All of us assembled here in our Forum know of the Community Chest that is so popular in this state and elsewhere, and we all know that many of our members here assist in this matter, and we all contribute to the Community Chest and various other forms of local and state charity. And all over the country there will be demands this winter for help for those who are unemployed, or who have suffered through some of the extreme manifestations of nature's laws. The recent strifes and storms in Cuba and along the Atlantic Coast and the shores of Texas illustrate to us how suddenly and terribly persons may lose their lives and homes and all of their worldly blessings, and how quickly comes the call for help.

We in America have become accustomed to believing that the city, the state, and the nation have various forms of excellently arranged helpfulness by which the unfortunates are immediately relieved of the worst part of their suffering. We understand the Red Cross Society rushes to those districts, or those groups of people who are stricken in various ways, and gives them food and shelter and medical aid. We understand that there are other societies or groups that help in other ways. But how much do we know about these charities and what they really do? Undoubtedly they do a lot of good, but on the other hand there is so much criticism, so much complaint about what they do not do that sometimes we get to wondering.

Of course, I will grant that sometimes the one for whom you do the most is the least satisfied, and the most critical. There are persons in the world who think that because misfortune has come to them the whole world owes them something. They cannot look upon a personal misfortune as a purely personal affair. They think that every grief, every illness, every sorrow, every problem must be carried by the nation, or by the city, or state, leaving the individual absolutely free of the cross that the Cosmic has laid upon him. On the other hand, there are those of whom we seldom hear, but who think that a personal sorrow or problem is a personal cross given to them to carry, and in silence and secrecy they carry their cross and quietly work out their problem without ever letting their neighbor know that they could use any help, or need anything. These are the people who attain salvation in every sense, and who attain mastership and reach the greatest heights. Through carrying their burden in utmost silence, through looking upon their problem as a personal thing, and using it as a means to perfect whatever abilities they have, to test whatever strength they have to help them on to greater effort, they lift themselves up and out of a lower plane to a higher one.

But between that class of persons that wants everyone to help them when they are in trouble and calls for all kinds of assistance without trying to help themselves, and those who never ask for any help, there is the large majority who ask for only some help, and are often bitterly disappointed. In most cases this middle class of persons trying to help themselves, and yet asking for a little assistance, are the ones who have the utmost faith in organized charity, and in community, state, and national charities because they themselves have been contributors to these things for many years, believing that if you cast your bread upon the waters there may come a time when the tides will bring something that you may need. In absolute faith and confidence they give to these charity drives and these charity cam-

paigns, and when a problem confronts them that is greater than they can solve alone, it is with the same faith that they seek help from these charities. If these persons become bitterly disappointed in the first and only call or demand they make upon these charities their faith is lost and forever after they feel justified in contributing nothing or offering nothing to such organizations.

It is strange how man tries to emulate the Cosmic principles or carry out the Cosmic ideals in his misunderstanding of those things. He thinks he understands the Cosmic ways and then proceeds to create laws and methods, processes and principles here on earth to carry out an earthly replica of Cosmic activity, but he goes so far astray as to sometimes make ridiculous provisions and regulations.

I have before me a letter from one of our good members living in a small town in Southern California where the earthquake of some months ago caused the greatest amount of damage, and he claims that of all the houses in his community that were severely damaged his home was damaged the most of all. Now with his home completely wiped out he immediately sought for some assistance from the various organizations that claim to help individuals in such circumstances. I am going to read to you what he says. I have no way of knowing whether he states the facts precisely as they were, or whether he is exact in every little detail, or not. However, that is not the point. The important point is that he believes he is correct, and expresses his conviction, and if this is his conviction then we have here an illustration of how charity has failed to help or at least has impressed an individual with its inability to help and has made one more traitor against organized charity. Here is what he says in his letter:

"The R. F. C. (Reconstruction Finance Commission) would give me no assistance because I would have to build a new home, and was not merely attempting to reconstruct a home. And not having had any house at all after the catastrophe I could not receive assistance from the home owner's loan company. Bank and loan companies would not make a loan to me. The Red Cross offered to give me five hundred dollars, but stated that I would have to borrow another seven hundred dollars in order to build the house according to the plans of a building and loan company that would make the other loan. Therefore, when this money would have been used up I would still have had an unfinished house, but with seven hundred dollars debt against it, and I would still be under the promise to the loan company to complete the house. I therefore had to refuse the offer of the Red Cross, and they immediately closed my case refusing to give me any further assistance. The Red Cross now states in its records that they offered me five hundred

dollars and I refused it. This gives them a clean slate. I asked the Red Cross to advance a part of the five hundred dollars for a loan to build a shell of a house so that I could at least protect my family in it, but this they could not do. (I was given secret advice that I should accept the five hundred dollars from the Red Cross with the understanding that I would borrow another seven hundred dollars and start work on a house that would cost much more than this, and, if I got money, to use five hundred dollars for building, a shell of a home, and not make the loan from a loan company, but rather than enter into any trickery of this kind I refused the whole plan.) The fact remains that I was one of the hardest hit of the resident property owners, and yet money was donated for victims of this earthquake, and I cannot receive a dollar of that money that was thus provided simply because there are restrictions around the loans and the assistance offered. I do not condemn the Red Cross for the actions of its representatives. It simply proves to me that nothing man makes or creates is perfect."

This Frater says that he is working evenings and Sundays in taking down the remains of the wrecked house, and he says he probably will be busy at this for a year or so, and in the meantime can get no assistance. Certainly this report, if absolutely true and correct in every sense, shows that there is something wrong in man's methods of reasoning and planning an earthly replica of the Cosmic's way of doing things. It also affords, as I have said, another one of those arguments against organized charity. It also represents one of those arguments which every solicitor for the Community Chest and every solicitor for Red Cross and many other organizations constantly hear, and which seem to be growing in number each month and each year. If this continues the time is not far distant when people will refuse to give any contributions to any form of organized charity, but will prefer to do their giving through some small organization of which they are members or through some channel in which they have a part or through which they have a part or through which they may express and control their preference or their desires, and by which they can give in that whole-hearted, unrestrained manner which constitutes real charity. In the meantime, however, let us not fail to give credit to the good that is accomplished by these organizations, and rather seek to use our influence and our suggestions to help organizations to correct the errors that may be in their methods.

Writing to the Imperator

I am afraid I will have to ask all of our department chiefs and every worker in the organization to help spread a little personal message for me.

All of you who participate in the Forum should see that this information reaches our members everywhere for the sake of the efficiency and the continuance of our great work.

Frankly speaking, I am being hindered very greatly in the greater work that I have to do and which I must supervise, because of the increasing amount of unnecessary correspondence that comes to me. I say it is "unnecessary correspondence" not in the sense that the letter should never be written, but the letters should not be addressed to me and the members should not expect such letters to be answered by me. When you stop to think that on my desk are unfinished monographs, and schedules for new lectures, new magazine articles, new books, new pamphlets of help to our students, and many new features that we want to put into the work, and that all of these things of value to thousands of our members are lying untouched and unfinished day after day, and week after week, simply because I must answer a number of letters every day that are of benefit only to a few persons, it does not seem quite fair. During the time that I answer ten or fifteen long letters dealing with all kinds of problems that should never come into my hands, I could complete one of the big and interesting features of our work and get it into its proper routine and in that manner distribute it to all of our members.

In other words, in the same time I am trying to give some advice to ten or fifteen members, I could be giving some very valuable help to ten or fifteen thousand members.

I am receiving entirely too many letters dealing with matters that have absolutely no relationship with Rosicrucian teachings, Rosicrucian activities, or the ideals and purposes of our organization. I have laughingly referred to the fact that I receive many letters asking my advice about marriage, and even about proposals of marriage, but, after all, it is a serious thing. I can understand and realize the temptation on the part of some of our members, especially the younger members, in wanting some guidance in their marital affairs, but it should be realized, first of all, that any advice I can give is only based upon mature consideration of life's problems which any father or mother or any older person of an observing nature can give; and, secondly, such matters do not have any direct bearing upon the great work of this organization that should be occupying my time. Then there are many other letters regarding investments, regarding real estate, the building of homes and similar subjects, which while of intense interest to the individual member and really constituting important problems, are not subjects to occupy my time. We have added to our staff from time to time experts who are just as well-qualified to talk about the legal matters, contracts, for homes, investments, or other things, as I am.

In fact, my own experience with investments has been very small because by the time I was able to think of investments of any kind I was so imbued with the Rosicrucian ideals and teachings that I did not touch the speculative field of investments and did not allow myself to be tempted by the foolish sales' arguments of stock brokers and market racketeers. Because of this I am less familiar with all kinds of stocks and investments, even legitimate ones, and I consider myself a very poor advisor in this regard. Yet hundreds of letters each month come to me on this subject and while I do not have to answer them, I do have to take the time to read them because I never know what else there may be in such letters that does come within the length and breadth of my duties as the chief of this organization.

I will regret it very much if the day comes when I will have to refuse to answer any personal letters or dictate any answers to any letters of any kind. I know that you cannot get from the President of the United States a personal letter unless it deals with some unusual matter, and I also know from reports that have been made to me by many of our members who are closely connected with the Government at Washington, that the President of the United States does not receive as many personally addressed letters every week as I receive. If he finds that it is impossible for him to answer letters that have nothing to do with his position as President of the United States, surely I have a right to take the same attitude. The members of our organization expect the Emperor to be thinking day and night about the problems of the Rosicrucian teachings and the advancement of its esoteric, mystical, spiritual work, and not dealing with the problems of houses, homes, real estate, and similar material problems.

But if my correspondence is not greatly reduced by the kind consideration of our members the time is not far distant when I will simply have to issue instructions that no more letters addressed to me shall be brought to my desk and nothing more answered by my secretaries. I have said this so many times, but still the letters come. Practically every such letter begins with the statement: "I know you are very busy and have a great deal of mail to answer, but I hope you will answer just this one letter." And so each writer thinks he is the only one who is writing me on such material subjects and yet their letters are piled up each morning when I come to the office and it simply keeps me from getting at the work that should be done. Every night I take home with me to my sanctum in my home books and piles of manuscript and everyone who lives in this community knows that the light is burning in my little den at home until twelve, one, and two o'clock in the morning, and that on Saturday afternoons and

evenings and all day Sunday I am seldom away from my desk and that I do not have the opportunity of enjoying a little period of rest, or of attending to my own personal requirements in the same manner as is enjoyed by practically every other member of the organization. I cannot extend my working hours to any greater length, for it would mean the breaking down of my health and the ending of all my activities.

Visiting the Emperor

And much of this same argument applies in regard to visitors at headquarters. Certainly we invite every member to come here. Our literature and pamphlets state how welcome visitors are at headquarters and how we especially invite every member to drop in here and see everything we have and enjoy what we have built and created here for the members. But most certainly I cannot interview each and everyone of these members as they arrive and especially the large majority of visitors who drop in here suddenly and unexpectedly at almost any hour of the day and inform the various secretaries that they only have a few minutes to spare between trains, or only an hour to spend in the city before going by automobile to some other place and, therefore, they must have an interview immediately and cannot wait more than half an hour. Sometimes there are seven or eight such persons in the reception room at one time, each desiring fifteen minutes to half an hour personal interview. If I saw each one of them and talked to each one of them long enough to answer the questions that have brought them to our headquarters it would mean the larger part of my day would be spent in interviewing, and both mail and routine work of monographs and other matters would have to go by default. And it is especially difficult on Saturday afternoons and Sundays when we try to lock ourselves in our dens at home or in the library in the upper part of our buildings here and shut off the telephone and in every way try to keep ourselves secluded, while all of the employees are at their homes and everything but the public museum here is closed down. This seems to be the only period of each week when we can have any private council meetings, do any research work, or actually sit down and write a monograph without interruption, and yet members will come here on Saturday afternoons and Sundays and claim that it is the only day in the week in which they can get away from their homes and business and that we must grant them interviews and allow them to present their problems and their reports. What *are* we to do about it? When they find that we are not here in the building, locked up in our private offices, they inquire where we live and they come to my home

or to the Grand Secretary's home at meal time, bedtime, early in the morning, late at night and every other hour of the day. I do not expect the privacy of an ordinary individual for I have long since learned that an officer of this organization has just about as much privacy as they say a gold fish has in a glass bowl, but I do expect to have some time to give to the important work of our organization without continuous interruption.

If it is true that Saturday afternoons and Sundays are the only times that other individuals find it convenient to close business and shut up their homes and get away for rest and recreation, then why should we not be accorded the same privilege of getting away from our work and worries for at least a few hours out of each week?

Visitors should not come here expecting to interview the Emperor without a special appointment. Thursday afternoon has been set aside by us for many years as the Emperor's visiting period. Any time between one and five on Thursday afternoon the Emperor can be seen and interviewed by each visitor, each taking his turn as he arrives, unless he has a special appointment. But such continuous interruptions cannot be granted during the other afternoons or mornings of the week. We have a hostess here who is trained and employed for no other purpose than to escort our members through every nook and corner of the buildings—the museum, library, temple, and entire grounds of Rosicrucian Park. This hostess welcomes visitors and especially members. We have other members of the staff who are qualified to answer questions and to assist the members in every possible way. But the Grand Secretary and the Emperor are tied fast to certain routine duties that must be done each day, even if the entire building has to be closed up and all other activities suspended. And it would make no difference to us if our own fathers and mothers, brothers and sisters, or our own children called upon us in those hours. We could not see them and could not be interrupted. The work simply must be done or else the lessons each week would not go out on time, the magazine would never be issued on time, and hundreds of points in our studies would be upset, affecting thousands upon thousands of members solely because of the personal attention given to a few.

Many members who come to see us frankly admit they have spent four or five days in San Francisco sight-seeing, or have spent a week or more in Los Angeles having a good time, and then allowed themselves one hour of one morning to run in to San Jose, knock upon the front door and ask for immediate attention. Such members should give us a greater consideration for their own sakes. They should arrange with us first for an interview and leave the sight-seeing to fit into the hours left. Many members seem quite peeved to

think that at ten o'clock on Sunday morning they do not find the entire building open with every employee in his position and the Emperor sitting in the reception room waiting for interviews, and many arrive in the middle of the night expecting the same immediate attention.

Now I am going to leave it up to our members to untangle this situation and if we do not find some change or some relief before the end of this year, I will be forced to start the new year with new rules and regulations and one of those rules will be no more letters and no more interviews.

How You Can Help

Each of you who are in no way responsible for this situation can help in the matter, however, by spreading the idea among others that no letter should be written to the Emperor unless no one else on God's earth can answer it. There is no need of writing to me about a matter that any policeman on the street corner, or business man in your home town, could answer for you, especially those things pertaining to simple business matters, investment matters, and material personal problems. Nor should members write to us things that the family physician, or the family clergyman, or the next door neighbor might answer. Certainly, it is a mistaken idea for members to think that our advice may be better because we may get it direct from the Cosmic and then think that by running in here suddenly and having a fifteen minute interview with us that during that time we can go into some sort of a trance and submit their question to the Cosmic and get an immediate answer for them that will constitute superhuman advice. The Cosmic is not something that we can contact like lifting the receiver of a telephone and asking central for information. If we were to attempt to get Cosmic advice for interviews we would have to give perhaps half a day to each interview and then what would become of the organization and its important work. Personal problems should be submitted very briefly to the Council of Solace, in care of our headquarters, and such letters should be as brief as it is possible to write them with name, address, and key-letters of the member at the top of the sheet. No answer from either the Secretary or the Emperor should be expected because these helpful departments have their own executives and staff of workers who are assigned to look after these problems and take care of them. I am always glad to receive very brief reports from the members of the higher degree when I ask for these reports, but members in the lower degrees are to make their reports direct to the class master, as instructed in the lessons. Any problems that affect the entire organization, or its members, or the advancement and work of the teachings, or the integrity of the

Order, or the good will of the organization, should be sent to me in brief form so that I do not have to waste a great deal of time reading a long letter to get from it one or two short ideas. Every minute counts in the hours of the day that we are here at the offices. So once more I say that if the advice is not productive of some helpfulness in solving this problem there will be nothing left for me to do but to assume the position of being absent from headquarters and unapproachable either by correspondence or personal interviews.

Our "Intolerance"

Let us open our session of discussion this afternoon with something that will make us smile for a few moments and then think seriously. In the table of contents of the November issue of The Rosicrucian Digest, there is indicated that the Thought of the Month department contains an article I prepared a few weeks ago entitled, "Are You Saved?" It deals with the extreme and unkind attitude taken by a great many devotees of the Christian religion in going about and claiming that unless a person is a Christian and accepts Jesus the Christ as a personal redeemer, the individual is not saved but damned to eternal punishment. I feel quite sure that this article is going to be misunderstood or certainly misread and, therefore, misinterpreted by a large number of our readers, perhaps mostly by those who are not members; but even among our members there will be sufficient critics to warrant me in making the present explanation.

A few months ago when I expressed my opinion regarding the persecution of the Jews in Germany, I received a great many letters accusing me of being pro-Jewish, if not Jewish by blood and nature. I was severely criticized for taking an attitude of defense and for speaking so kindly of the Jews. Of course, nearly all these letters came from persons outside of our organization but there were enough from our own members to indicate that there are still many inside the organization who do not realize that the Rosicrucian organization is neither pro-Christian, pro-Jewish, or pro-pagan in its religious ideas. If it has any denominational tendencies at all the organization inclines toward promoting the advancement of the pristine and Cosmically correct ideas expressed by Jesus the Christ and which have not been added to, modified, and tampered with by any of the so-called Christian writers or creators of doctrines. It is very difficult, however, to determine just which of the many thoughts attributed to Jesus the Christ were really expressed by Him and also which of these have come down to us through so many translations and additions with their modification or sectarian

coloring. But those that seem to be the real and unmodified expressions of thought uttered by this great messenger of God are acceptable to mystics in all lands regardless of their individual religious denominations. Both Jew and Gentile alike can find in many if not all of the true utterances of Jesus the Christ an ideal code of living and the revelation of great fundamental Cosmic and spiritual laws.

Personally, I was born in the Christian religion and I neither boast of it nor deplore it. Certainly there is nothing in my past or present life to indicate that I am pro-Jew or pro-German and my statements regarding the situation in Germany were intended to be purely neutral and I am glad that most of our members—in fact a very large majority sensed that and realized that I was commenting upon the human elements involved rather than the religious ones.

We have also been accused of being pro-Roman Catholic because of our very tolerant attitude toward the Roman Church. We have a great many very good, orthodox, loyal Roman Catholics in our organization, including some priests of that church, despite the statements made by a great many that such a thing is impossible. But we know positively whereof we speak.

But we also have members of every other denomination and of every other church and also the priests, ministers, clergymen, rabbis and leaders of these other churches and denominations. We try to be fair to everyone of them and we are just as ready to criticize their wrong doings as we will compliment and praise the good things they accomplish. In the first issue of our *Rosicrucian Digest*, published some years ago, we made the editorial announcement that our magazine would be militant in its view-point and expression of thoughts and that we would seek to bring about some changes in regard to those matters that came truly under our proper study and analysis.

What I have said in this new article dealing with the over-enthusiastic statements of the fanatical, devout Christians is not a reflection upon the Christian church or religion as established by Jesus the Christ, but a criticism of the ordinary tendencies in the modern church form of Christian and in the modern interpretation of Christian doctrines. Most certainly the attitude of Christ was that of kindness and universal love and it does not behoove a Christian today to move about in society and among the populace expressing the idea that a large number of his earthly companions are eternally damned because they do not think as he does in regard to certain peculiar man-made religious doctrines.

We purposely avoid, and to great extents, any act on our part that would indicate or intimate that we are fostering a destructive or critical

attitude toward any one of the religious denominations. Just the other day a very valuable manuscript came to my hands. It was carefully prepared, well-edited, and fascinatingly interesting. It was written by a woman well-versed and well-known in the literary field and highly capable of preparing a manuscript that would make an excellent book. She had many surprising revelations in it of an historical and mystical nature that I feel sure would be of great value to our members. Most of the facts are known to our organization and are contained in the secret manuscripts and have never been publicly revealed. Under ordinary conditions and circumstances we would have welcomed the revelation of these facts and in the manner in which this author presented them because she proves in the manuscript that she has secured these facts not from our secret records but from a long and laborious period of research and through a very unusual intuitive sense which enabled her to receive from the Cosmic certain clues and to find in rare records abroad and in this country such additional points and facts as to enable her to solve an enticing and very readable story! This woman, who is not a member of our organization but greatly inclined toward our work, offered to allow us to publish this book. It is a book that would truly be consistent with the type and character of other books which we publish, so far as its instructive information is concerned, but I had to refuse to allow our printing department to print it or our organization to issue it because the latter half of the book is a severe criticism of the Roman Catholic Church, a condemnation of it and its former Popes, Cardinals, and Bishops and clergy because of errors they made in regard to certain matters in the 14th, 15th, and later centuries. What the woman says about the errors made by the church and its officials may be perfectly correct and her citations from excellent records are probably indisputable and her reasons for the criticisms are truly logical, but we must maintain the integrity and spirit of tolerance in our organization at any cost and so the book cannot go forth as representative of the Rosicrucian spirit nor reach the public bearing our imprint.

The author of this book may be personally justified in her own way of thinking for the intolerance she expresses in regard to these critical acts of the Roman Church and its former officials, but after all is said and done, it is not a question as to whether these ecclesiastical officials wilfully erred or innocently did so. The outstanding fact is that they were in error in their judgment and acts in these past centuries. The Roman Church itself admits it made errors of judgment in the past such as the error it made in judging the character and nature of the mission carried on by Joan of Arc and then later attempted to correct

this error by making her a saint. Many similar errors were made by burning men and women at the stake through wrong decisions and misunderstandings. After all is said and done in matters mundane and earthly the Roman Catholic Church could not be superior to the mental intellect and human comprehension and understanding of its leaders. The Protestant Church in its early form and perhaps in its present-day form has made and may be still making similar errors of judgment. So have all of the world's great movements which must express themselves through the decision, judgment, and actions of human leaders. But this is no reason to constantly batter at the walls of these institutions in an attempt to break down the faith of the populace in the good work they are trying to accomplish and really are accomplishing.

If we were truly pro-Jewish or pro-Mohammedan or something else, as some persons claim, we would have welcomed the opportunity to have published the manuscript which we have returned to its author. Whenever we criticize the acts of modern Christians we are not criticizing the Christian church, for it is an institution of good, but the acts of a few of its individuals who do not typically represent the church despite their loud protests, since they do not properly interpret the Christian idealism. And we will just as readily criticize the errors of thought and act of the Jews or any others.

We believe that our members and friends want to know just what we think and how we feel toward certain matters. We do not claim we are absolutely right in our judgment either and most certainly there is no claim on our part officially to infallibility. Our members, therefore, have the privilege of reading our opinions and accepting them or declining as they wish. In fact, this is true of all our teachings and all our philosophy. We do not compel any member to accept anything that we say until they have tested its truthfulness, correctness, or goodness and found it serviceable and helpful. But we most certainly are not going to be hypocritical or deceitful and for the sake of attracting to ourselves a large number of Jews or any one denomination proceed to favor that denomination by praising it constantly and overlooking those points which should be brought to light, analyzed and corrected if possible.

As to religion itself, there is only one type of person whose religious attitude we will seek to correct and that is the one who does not belong to or attend any church and who has no faith in any religious creed. It is far better for an individual to be associated with and supporting a church or religious denomination that is occasionally in error or that contains some weakness in its general activities than to condemn them all and support none of them. While you are on the

inside of such a denomination or such a gathering you can help to reconstruct it, to improve it, to support it in its good points and modify its weaker ones. But while you are on the outside condemning and criticizing you neither help the situation as far as these organizations are concerned nor do you help yourself. There is so much good in every one of the religious denominations and so much benefit for man being accomplished by each one of them that it does not behoove any of us to attempt to select one as superior to the others or condemn any of them or deter their activities in the slightest degree despite what our human opinions may tell us in regard to some of their past or present activities. Let us be broadly tolerant and praise the good in each one of them while we are pointing out the errors. No matter how great you may try to make the errors by over emphasis and enlargement upon them, no error of any size or seeming consequence can ever be as influential and as contributing to an effect upon civilization as a good act for the error is always weak and soon annihilates itself and becomes inconsequential because of its negative nature while the good is eternal in its propagation or power and influence and attracts greater power to itself constantly. Let us seek the good things, then, in all religions and praise them while we assist in modifying the errors. That is the purpose back of all our comments on religious matters such as that which appear in *The Rosicrucian Digest* and which will probably be in the hands of our members long before this statement of mine may appear in the December issue of *Forum Magazine*.

The Word "Rosicrucian"

I have here quite a few letters that have come to me recently, and I think I should answer all of them here before the Forum today and advise all of you who work in the different departments, and who are connected with the organization generally, just what sort of answer to make to such letters.

These letters state that since the trial here in the courts, the various investigations that have been made in recent years, and the publication of indisputable documents by us prove that AMORC is the only organization in America connected with the International Rosicrucian body, why do we not proceed at once to prevent anybody and everybody else from using the word "Rosicrucian?"

Now I know that these letters come from very sane, sensible, conservative business men and women. They are not from persons who feel that they would like to quarrel and argue with other organizations. Every business man feels that if he has created a business, or has been made the

trustee for some big business, and its integrity rests within his hands, he would not for one moment allow another person or group of persons to imitate the name of his business or to use it without permission or some proper supervision.

There is not a single individual who is proud of his own good name and reputation, and who is attempting to lead a good and decent life, that would not protest at any other individual adopting his name. I am sure that whether your name is John Smith, or Walter Whiteside, or Mary Whiteman, if you are trying to make your name respected and honored in your community you would protest against some unknown individual coming into your city, or passing through it, and using your name, or so much of your name as would mislead people into thinking that it was you instead of the other person. You would protest on the grounds that this other person might do something or say something that would eventually reflect on you, and since you alone can control your own acts, and you cannot control the other person's acts, you do not want to have any other person use your name. Certainly that is sane and rational. The name of an organization is just as dear to an individual. On the other hand, we are not anxious to try to make anyone feel that the AMORC is intolerant or inconsiderate. If someone were to open a great library somewhere in any city, and conduct it properly, and have in it all the good and conservative books that could be gathered together, and call this library "A Rosicrucian Library," we would hardly protest. In fact, we would probably recommend it to many persons. But if someone gets out a book dealing with Black Magic, or trickery, or some form of gambling, and calls it a Rosicrucian textbook, or a Rosicrucian Manual, certainly we have a right to protest. It all depends upon what is being done with the name Rosicrucian, and who is using it as to whether we will protest or not.

Now we know that there are several small organizations in this country that are using the word "Rosicrucian," and have no more right or reason for using it than we would have for using the term Odd Fellows in connection with our work, although goodness knows that there are enough people in the world who think that we are odd. All of these small, inconsequential organizations, however, are rapidly dissolving or disintegrating. One organization that tried to flourish quite boastfully a few years ago in a midwest city dissolved in almost a year, and letters addressed to it now come back marked by the Post Office "unknown." Another organization using the word Rosicrucian here in America has divided itself several ways, and each of the divisions are now on shaky foundations because some of the supporters of each division, like

pillars in a building, have walked out from under the structures, and everything is about to topple. A third one of these so-called Rosicrucian movements is so small and so financially incompetent that it has constantly to solicit special donations from among its handful of members in order to print something for general circulation, and each time it prints something of a general nature it consists wholly of an attack on AMORC, or anybody and everything else. Its members have finally become tired of supporting a constantly critical leader who protests that he is the only genuine Rosicrucian in the world, and yet never manifests the least degree of spiritual illumination, success or good fortune that he intimates will come to his members by following his teachings.

It is better to leave some of these small organizations absolutely alone so that when the time comes for them to sing the *Swan Song*, or any funeral oration is preached at their graveside, there will be no one to raise a hand, and say that either AMORC or any other organization was responsible for the "untimely departure of the deceased." It always looks better for something that is not right to annihilate itself than to have anything to do with the process.

Nearly all of these small Rosicrucian bodies that have entered into alliances heretofore to try to present their fictitious teachings upon the public have been born in deceit, or error, and have tried to hold fast to their quicksand foundation. It is true that a great many persons have been misled by these organizations, and that still more will be misled before the process discontinues, but all of these persons who have been misled are not wholly lost, or forever damned in any sense. Most of them discover the mistake in their judgment very quickly, and go seeking elsewhere, and ultimately find AMORC. Others, on the other hand, save themselves the trouble of searching and through someone whom they contact are brought out of the darkness into light.

The only thing for our members to do is to always point out to those who talk about Rosicrucianism and say, "There is just one Rosicrucian Order, and you will find it sooner or later; if you want to find it sooner, let me help you. If you want to find it later, go on your way and let these other smaller organizations convince you that there is something genuine which they are attempting to imitate. Then you will be ready for the genuine organization."

The End of the World

Today is a nice, bright, happy day with flowers blooming, and the lawns green, and the trees still in their beautiful form despite the fact that it is the middle of October, and we are all filled with life and vitality, and not one of us

assembled here at this time in this Forum would think of introducing a gloomy subject. But, on the other hand, in the midst of all this indication of life and the probability that we will continue to live for a few more weeks or years, I am going to discuss such a highly important subject as the coming of the end of the world.

I say it is highly important because from letters I am receiving it appears to me that a great many persons throughout the country are greatly interested and perhaps very anxious about the matter. It reminds me of a satirical discourse I heard given by a mock astronomer a few years ago over the radio in which he very excitedly explained that all of us had better begin to pack up our clothing and our personal things, and prepare to move to some other part of the universe because science had discovered that the sun which was illuminating our earth was gradually cooling off, and would very soon become dark and cold, and we would no longer have any heat here on the earth, and would freeze to death unless we moved to some other planet. He warned everyone that it was no laughing matter, and that the end was very close at hand, because science had figured that the sun was cooling off at the rate of one one-hundredth of a degree every hundred years, and that in about twenty billion million years the temperature of the sun would be reduced far enough for us to feel chilly. He said it was a very serious matter, and that we had better make preparations for the ultimate and inevitable.

It appears now that some astronomers and scientists have been discussing the coming of the end of the world, and this has aroused a national interest in the subject.

Predicting the end of the world seems to have been a very glorious pastime with people of all classes and all kinds of competency in the past. The first really great and nation-wide concern in this matter was just prior to the year 1000, when a movement started all over Europe on the part of the orthodoxly religious to move toward Palestine so that when the end of the world came in the year 1000 death would find them on holy soil and in a holy environment. Multitudes abandoned their homes and estates, and their very personal possessions and tramped on foot toward Palestine. More than half of them never reached that country before famine, pestilence, and other conditions overcame them and death did not find them on holy soil. But the year 1000 passed without even a serious earthquake, flood, or any other unusual manifestation of nature's laws. Since then every few years some self-appointed specialist in the interpretation of Biblical literature, mystical writings, astronomical configurations, or suddenly discovered hieroglyphics, has announced a new date for the end of the world. In a great many cases religious fanatics—or

should I just say fanatics attempting to work on the religious faith of many—have started local movements in many countries based upon an anticipation of the coming of the end, and have caused hundreds of thousands in certain sections to abandon their homes and go to mountaintops, or to various valleys, or other appointed places to await the coming of the end. In some of these cases the one who has started the movement has materially profited by the great sacrifices made by the followers in the form of voluntary donations of all their worldly goods.

But now the question is being considered from the astronomical and scientific angle, and we find many newspapers and magazines discussing the subjects simply because it is an alluring and attractive piece of reading matter. These scientists now point to the fact that since the people of the earth desire to have a very definite date for the coming of the end of the world, they have hit upon various ways of computing the date or arriving at an approximate date. In the year 1826 announcements were made in many parts of the world that the end would come in the year 1836. This date was arrived at by the argument that since Jacob was born in 1836 B. C. and since the ancient church had lasted 1836 years, consequently the new church would last only 1836 years, and the end of the new church would be coincident with the end of the world in 1836 A. D. It took these fanatical prophets nearly four years to get over the shock of their disappointment in 1836, but by 1840 they had pulled themselves together so far as to venture a new prediction, and this time they said that the world would come to an end in the year 1900 and great preparations were made by many sincere followers for this terrible catastrophe. The year 1900 having passed without any indications that the world was making any more change than usual, a new date was selected. This time they selected a date that was far enough away so that not any of those who believed in it would be living to find out how mistaken the prophets were, so they selected the date of the year 2000. This date has been looked upon for a number of years as the time beyond which nothing in the universe will exist. But, says these prophets, should God decide to let the universe continue after the year 2000 then it will surely come to an end in the year 2537 A. D. This is a very positive date, and is based upon the fact that there are exactly 2537 verses in the Psalms, and since there is nothing beyond this number of verses in the Psalms there can be nothing beyond that year in the universe.

I hope that what I have said will cause all of you to think of the foolish time that is wasted by man in trying to look upon the universe and God's kingdom as something that is mortal and

comparable to man's own erroneous ideas of life. If man really had a belief in the immortality of the essential part of himself, and had no real belief in any idea of death, or that anything in the universe is ever destroyed, he would have no such idea about the possibility of the earth or the universe being destroyed. Science teaches us that not one small cell in a single atom of matter is ever destroyed. It might change its nature, its form, its color, but it cannot become destroyed or cease to exist. In fact, it does not even lose its identity by the changing of its outer form, or its color. There is no energy known to scientists that is either consumed or destroyed. Man, on the other hand, seems to think that there is something about him and something about the universe that can come to a complete end with complete annihilation. It is this erroneous belief that makes man fearful of transition and makes him fearful of the possibility of the very world in which he lives being completely destroyed or annihilated at almost any time.

We note that the astronomers in speaking about the possibility of the world coming to an end make some statements that are absurd and simply add to the continuance of the erroneous beliefs on the part of man. In a recent newspaper article on the coming of the end of the world by Professor A. M. Harding of the University of Arkansas, we find that he believes that, "The earth must inevitably be robbed of its water, and the human race will perish from thirst if it is not blotted out of existence by some catastrophe." He goes on to explain why the earth will be robbed of its water, and what the effect will be. Now when we stop to think that the earth is not four or five thousand years old as an erroneous reading of the Christian Bible would make us believe, but hundreds of thousands of years old, and when we stop to think that during these hundreds of thousands of years nature has seen to it, and God has arranged that the earth shall have all of the water it needs, I cannot see what reason we have to suspect that the earth will dry up and that God will allow one of his great footstools to perish in this way. We are told in all of the accounts that man has ever been able to discover, that in the beginning the earth had no water, and that God caused moisture and water to appear, and that He created all the water, and that it is due to God's benevolence that we have water. If these accounts are true—and who dares say that God did not create the water as well as the dry soil?—then if anything happens to our earth and the water on it should begin to disappear, why can we not expect that God will create more water and preserve the earth He has created?

But from what we read it appears that some of these scientists do not have much faith in the

Supreme Wisdom and the powers of God, nor in the immortality of man, nor the immortality of the earth. In this same article by Professor Harding I read this startling and surprising statement: "Of course, from the point of view of any individual, his world comes to an end when he passes out of existence." Is not that a superb piece of materialistic reasoning? It presupposes that there is a time when each individual passes out of existence, ceases to exist. Any man who believes this cannot help but reason wrongly in connection with every other scientific principle. If man can cease to exist so can everything else in the universe that God created, and if everything can cease to exist, then it is worthwhile discussing the possibility of the end of it and the probability. What a hopeless picture such a man can paint based on such a premise.

I hope that all of us here now will learn a little lesson from such pessimistic material ideas, and lift ourselves higher and above and beyond such ideas. Let us be more determined to preach the gospel of immortality and of truth. Let us increase our own faith and the faith of others in the continuity of all life, and all we have to do is to look out of the beautiful temple windows here onto the lawns, trees, flowers, of Rosicrucian Park, and see the flowers growing here that have come from dried-up seeds sent to us from various parts of the world—some of them seeds that had been suspended in their beautiful expression for many, many years and are now reborn to live in a newer and better place, and to bring joy and happiness to others. And the very rains that come down upon our lawns here, and which fill our springs and rivers with such wonderful cooling waters are rains which have fallen thousands of times upon the earth's surface and have been drawn up again into the clouds to be sprinkled again where and as God decrees. Life is everlasting, and all that God created is everlasting, and the only thing that can ever come to an end is evil, and until evil is brought to an end through the predominance of goodness, man must struggle and labor between the contending forces until he allies himself on the side of truth.

Rosicrucian Scientific Achievement

Every now and then some of our new members or prospective members write to us and ask us if we can tell them of a few instances in recent Rosicrucian history relating to scientific achievements on the part of our members. They say they know from ancient records that the old Rosicrucians did many wonderful things and they wonder what is being done by the modern Rosicrucians that can be referred to as an outstanding benefit to humanity. We always smile at these letters because I think that each one of us could easily point out

any number of cases that are indicative of what Rosicrucianism is accomplishing in every part of the country. It really does not matter whether one of our scientific members discovers a new star, or a new way to fly in the air, or propel a boat beneath the water of the sea, or even discover a new way of curing a disease. It is what the rank and file of members are doing to improve themselves and help others to improve that constitutes the great work.

However, in connection with these letters that have been received so often, I have before me a report that may interest our members. Those who attended the Convention this past summer will recall that one of the telegrams of greeting came from our European representative at large, Arthur A. Roberts. Those who were at some of the earlier Conventions will remember also that on one occasion Frater Roberts was with us and gave us an intensely interesting demonstration of that marvelous and mystifying something called liquid air. He was one of the first practical workers with liquid air years ago and has been a deep student of our principles and of the field that lies outside of ordinary physics and chemistry. It is not surprising, therefore, that in his telegram of greetings this past summer he announced that he was busy in London evolving some new things of immediate advantage and benefit to the people of England.

The letter I now have before me goes more definitely into his recent alchemical and mystical experiments and he says that at last he has succeeded in creating a mixture which may be classified generally by the term "colloidal," which is a liquid fuel made from coal, oil, and water, and which burns with a much hotter flame than either coal or oil and with perfect combustion and no oily soot or smoke resulting therefrom. The cost of producing this will be very cheap inasmuch as the coal product is practically waste and will cost little indeed. The result of this wonderful invention will render England almost entirely independent of the rest of the world for her fuel, and fuel has been one of England's greatest problems for heretofore all gasoline and fuel oil has had to be imported from foreign countries costing the country for this importation about two hundred and fifty million dollars per year. It will mean the saving of this great cost.

At the end of Frater Robert's long report he says: "I have gone into this description to some extent with you because I feel there has been gained through AMORC and Cosmic influence the necessary understanding to produce these results."

Recently I received another report from one of our scientific members who has made a very careful study of our teachings regarding electrical forces and the electrical nature of the human

body (from which Frater Abrams worked out his electronic treatment system but which was never completed before his transition) and in this report the Frater states that he has succeeded in inventing an electrical instrument for use in surgery by which incisions and the cutting of tissue may be done electrically with a minimum amount of loss of blood and a minimum amount of pain and very little shock to the nervous system. This process will greatly reduce the length of time necessary for performing an operation and will greatly reduce the length of time and the degree of anesthetic unconsciousness on the part of the patient. It will prevent a weakness of the constitution through nerve shock and pain and, of course, very greatly reduce the dangers from poison. When this instrument is perfectly completed and reduced to a smaller size for regular surgical use, it will be offered to the surgeons of the world through the proper dignified channel. These are but two of the many interesting things that have been reported to us in recent months and years and, of course, we all know of many interesting and beneficial things that have been accomplished in our own laboratory and which are of valuable aid in many departments of life.

At the present time one of our scientific brothers from the East has shipped all of his laboratory and experimental equipment and is working in our laboratory attempting to perfect some other astonishing scientific inventions under our guidance and with the help of our own equipment and many charts and diagrams of unusual information. This Frater may succeed in evolving his wonderful ideas and he may be delayed a long time. We are never in a hurry to complete anything of this kind for life is long and there are aeons of time in the future when humanity will need anything and everything that may be perfected. In the meantime, may I emphasize the point that the greatest miracles, the greatest achievements, the greatest inventions that man can make are the changes he can make in his own being in his own life, in his manner of thinking and living.

Cathedral Contacts

Once more we have some interesting questions regarding the Cathedral of the Soul and contacts with it. There appears to be hardly a session of this Forum meeting that we do not have questions upon this subject in some form and it would seem that if we took all the questions that have been asked in this regard and answered by us and put them into type form we would have an encyclopedia of a very large size. I know there is a very deep interest on the part of all our members in connection with the Cathedral and I also know that there is no other point in our work that has

created so much discussion, brought so many questions, required so many answers and necessitated so many form of activity.

The first interesting question I have this morning is one from Frater Sherman in New Hampshire. He wants to know whether any member who has failed for as long a time as two years in making any contact with the Cathedral has any hope or any logical reason for expecting that he will ever make any contact. That question is a new one but he follows it with the statement that he has never been absolutely sure that he has made any contact although he nearly always has a feeling of peace and well-being throughout the rest of the day after attempting to make it, and things seem to go easier and more things are accomplished. In these statements he plainly indicates what we have constantly argued as to the possibility of unconscious contact being made with the Cathedral. But then he asks another question. He wants to know whether these results which he has experienced are in any way superior to those that might come from simple prayer. Furthermore, he says that such results as he has had appear to be the same whether he makes the attempt at contacting the Cathedral at the regular scheduled hours or in between those periods. He wonders whether this means anything.

Now to go back over his questions, let us consider the first one. We have members who have tried for more than two years—much longer than that—and who continually failed to make any sort of Cosmic contact with the Cathedral, or otherwise, and then suddenly had unusual results. You know that every few days we receive in our mail here a missive that should have a golden seal on it and a purple ribbon attached. It just bubbles over with excitement and enthusiasm. Very often these letters are sent to us special delivery or by air mail. The member wants us to know as quickly as possible that he has suddenly, unexpectedly, and joyfully made his first conscious, knowing contact with the Cathedral and has repeated it several times and now he has no trouble in doing so. These persons write as though some telegram had come to them bestowing an unexpected heritage of millions of dollars on them. In fact, there is no comparison to make and no other event that is equal to it so far as the enthusiastic expressions in these letters are concerned. I cannot say—and I am sure that none of you can say—where the element of time has anything to do with it. As long as there is still life and consciousness in the human body of any of our members, there is still time to make the contact with the Cathedral. Failure to make a conscious contact for years and years has no bearing upon the possibility of making it unexpectedly at almost any time.

In regard to the second comment made by our Frater, I wish to say that the fact that he has some benefits or senses some benefit from his *attempts* at making the contact plainly indicates what we have argued over and over. The actual contact with the Cathedral is not made by the brain or by the outer consciousness but by the inner consciousness and either during that contact or immediately after it or toward the end of it there may or may not be a transfer of its realization from the inner self to the outer self. But because the outer self does not have a distinct impression of it and a distinct objective realization of it in nowise proves that the inner self has not made the contact. If all of the Christians in the world who believe in prayer and who believe in meditation upon Jesus the Christ or God were to take the attitude that unless during their prayer or meditation they actually felt the existence of God or saw or sensed the presence of the Christ they were failing in reaching divinity, there would be a multitude of disappointed, discouraged, and backsliding Christians.

Nowhere in the Christian doctrines is it indicated that the only successful way to pray is to have a conscious realization of your contact with God during your prayer. Nowhere in the Christian ceremonies or practices is it claimed that unless in your divine meditations you are objectively aware of your physical, as well as spiritual, attunement with God and the Christ you are failing to reach God or the Christ. The Christian Church teaches that if you concentrate your thoughts and lift your consciousness up toward God, toward the Christ, in prayer and meditation of a sincere nature for a few minutes or an hour the spiritual something within you will make that contact whether you realize it actually or not.

In all of the Oriental religions that are non-Christian the same idea is promoted. The Oriental who spreads his prayer rug on the sands of the desert at the prayer hour, as shown in one of the pictures recently published in our *Rosicrucian Digest*, and faces toward the holy place called Mecca and prays to his god, does not anticipate nor expect to feel any objective, outer attunement with the place, but nevertheless his faith in the ability of the inner self to be attuned with the sacred, distant divine being is so complete and so perfect that he will sacrifice any of his personal interests and go to any physical extreme of trial and test to be in attunement and prayer at the proper moment. To him it is the grandest period in each day of his life. All through the Orient that fact is realized and there is no self-delusion, no misunderstanding, and no expectancy of a miraculous appearance or a miraculous concept inside or otherwise of the divine consciousness at the moment of inner contact.

Our good Frater says that the results he obtains are comparable by him to those that may become through simple prayer. I cannot understand what he means by "simple prayer." There is no such thing as simple prayer, for even the single word, "please," uttered at a moment of need with the thoughts and heart and soul uplifted to God in petition to grant the thing most needed at the moment, is as complete a prayer as anyone can utter. Most certainly not the words or their nature or the number of them used can have any bearing upon the essence of prayer. Even a prayer that is unspoken, unframed, but in the heart and sent forth through an uplifted consciousness is a perfect and complete prayer. And what is the attunement with the Cathedral of the Soul but a prayer to God?

Most certainly none of our members believe that the Cathedral of the Soul is some Divine place under the supervision of some Divine being who is less than God! The Great Master of the Cathedral of the Soul is God. A prayer uttered in the Cathedral of the Soul is a prayer to God and a prayer uttered to God through the Cathedral of the earth and through the cathedrals of the human soul within us are prayers to God, regardless of the channels used. Therefore, whether we ever become conscious of our contact with the Cathedral or with God or not, we have the divine assurance, substantiated by ages of human experience, that our prayers, our uplifted contacts and communions, will be answered if they are worthy, if they are deemed proper and it is the will of God that they should be granted or fulfilled.

If in our prayerful attitudes in church, cathedral, on the desert, or in the open spaces of the Western world, on the hill top or in the valley, on the bed of illness, in the hospital, in the frightful situations of accident and sudden catastrophe, our contact with God and the heavenly Cathedral are realized by us, then we have as additional blessing not a more potent appeal to God, not a more perfect attitude, but simply an additional privilege of encouragement . . . That more of our members do gradually become conscious of these contacts than Christians become conscious of God, or the Orientals become conscious of their Divine Father, is simply due to the developing processes within the human being which awaken and quicken the inner psychic self to a high degree of ability to transfer impressions from the inner self to the outer self. But whether these impressions are ever transferred to the outer self or not, the inner self is the one to receive the blessing, to act upon it and to make the blessing manifest in our lives whether the outer self is conscious of the contact or not. It is equivalent to going to the telephone and talking to a friend and asking of that friend a favor. The favor, if

granted, and the contact itself is something that is passing between the mind of the person who is talking and the mind of the person who is listening. Whether that communication and a realization of the actual contact with the other person is ever transferred to the hand that holds the instrument or to the wires over which the sound is passing or not is immaterial, for whether the coarse, material things involved in the process are conscious of the communication or not, the communication passes from the one higher mind to the other higher mind or the consciousness of the one higher factor to the other higher factor.

As to the hours of contact, I hope that none of our members think that because we have special periods of Cathedral contacts the Cathedral of the Soul or God's great Cathedral in which all uplifted souls commune with Him is ever closed for a single minute or second, let alone any hour of the day or night. We here in the Western world are quite accustomed to finding great churches and great religious institutions tightly closed and with no sign on the front of the door or building except the announcement that someone connected with the church is "sexton and undertaker." When one travels through Europe and through the Near East and Far East one realizes the difference between the Western world institutions and those of other lands. In nearly all of the foreign cities, and especially in the Orient, the great cathedrals, the great synagogues, mosques, and other holy places are open day and night, and without any guardians, without anyone to say nay or to protest or even to inquire, one may swing open freely and easily the portals of any of these Divine places and enter and sit or kneel in holy communion and find the God of his heart ready to listen. The Cathedral of the Soul is always available and God can be reached any hour or minute of the day. We have special hours for special Cathedral contacts, just as these great churches and cathedrals of Europe have special hours of service, prayer, mass, and ceremony. But to believe that only in those hours can contact with the higher psychic and divine forces be obtained is to reduce one's religion to a material, systematic form comparable with business and commercial things of our material lives. I trust that the answers to these question will solve many problems.

Charles Dana Dean

The next interesting question is whether it is possible for our members to make contact with the soul and consciousness of our beloved past Grand Master, Charles Dana Dean, through meditation with the Cathedral of the Soul or projecting to it in any of its special or regular periods.

This deals with a highly speculative point in both metaphysics and spiritual attunement. All of our members know or should know that we do not deal with nor even discuss in detail any of the principles usually classified as a part of the so-called spiritualistic doctrine. In other words, we do not deal with the hypothetical problems of soul communion after transition. On the other hand, every one of our advanced members knows that it is no more difficult for a contact to be made with the soul and personality of one who has passed beyond and knows how to assist in such matters than it is to make contact with the soul and personality of a person still living on this plane. But such contacts are not made or accomplished through the descending or coming down to earth of the so-called spirit or soul of the departed one. It is we who are conscious and living upon this earth plane who must lift ourselves up and project upwardly our consciousness that is in the Divine realm. This requires training, development, understanding, and nobility of heart and mind. It is a sacred, divine process that must be unassociated with any idle, speculative, curious intentions and purposes. It must not be attempted lightly nor insincerely nor must it be tried as a challenge to the laws or in an attitude of demanding a "sign" or demonstration for the purpose of proving its possibility. Neither God nor any of the divine beings dwelling with Him are interested in convincing anyone on this earth plane that they may successfully attune with the higher Divine consciousness. If they have not the faith and understanding which will convince them of its possibility, and if they cannot do so in absolute faith and free from any degree or purpose of seeking proof, they will find themselves unable to make a casual contact of this kind.

That some of our members and some of us have already made such contacts with the personality of our beloved Grand Master as is helpful in the understanding of his continued interest in our great work has been proved in many ways. How such contacts should be made, when and where, are things that I cannot speak of. Each worthy soul, each well-developed and attuned member will know and will comprehend some inward guidance of what is to be done. Most certainly there must be a complete and sublime uplifting of the inner self to that high plane where the personality of our beloved Grand Master dwells in order that there may be any contact at all. I hope, therefore, that no one will write to me or to any of us asking how to make such contacts for these are things that cannot be told in words or described in a material way. The time, the conditions, and the manner are things that are born within the individual at the time when he makes such a contact.

The next question that is of interest deals with the illness and transition of our beloved Grand Master. One of the questions most frequently asked is why his transition had to occur at this time and why he was so ill and seemingly beyond the aid of our help or any help.

In the first place, let us say to all our members that his transition was neither a sudden nor unexpected thing to him and his good wife and friends. All through the Convention and for days prior to it we all realized that the end of his earthly life was close at hand. We spoke of it frequently throughout the Convention and his dear, devoted and understanding wife realized it, too. For years his wife had been one of the registrars at the Convention and Frater Dean anticipated being in attendance at the Convention this past year despite the illness and despite the fact that he realized his earthly time was about to end. Nevertheless, he insisted that while he was lying ill in the hospital his wife should attend the Convention daily and carry out her work. He said often to us, "I do not want it said that because of my illness or because of any condition either I or my wife were found lacking in interest or lacking service at such an important occasion as the Convention. Nor do I want it ever said that there may have been some other reason for my absence from the Convention at the crucial time in the development and progress of the organization."

Many members attending the Convention called on him, but found as the days of the Convention passed that he was becoming more and more spiritually attuned and less and less conscious of his worldly existence. Whenever he was conscious and able to talk he repeated to the nurses, to the physicians, that he wanted to remain with us on earth until the close of the Convention that he might once more mentally at least participate in this great conclave. He asked hourly about the progress of the Convention and even on the Thursday night of the Convention week when the great initiation and psychic demonstrations were held, he said to the nurses and the few members sitting around him in the hospital room, "This is the night when the Emperor has his initiation and will demonstrate some of our great laws again."

Even on the last evening, when the banquet was being held, he came out of a coma lasting for more than twenty-four hours and whispered to his wife and others, "Well, this is the end of the Convention and I hope that they are having a wonderful time."

Every comment that he made in the broken spells of his coma indicated that while he was wholly objectively unconscious he was inwardly psychically aware of everything that was occur-

ing here in our temple, building and convention hall.

Frater Dean neither fought against the possibility of his transition nor attempted to change the decision and decree of God. When one has no fear of death and when one understands that it is inevitable and realizes the beauty and grandeur of the great experience of transition there is no real reason for a mystic or a truly spiritual person to protest against what should be considered one of the great events in human experience. Long before he entered the hospital solely for the sake of having care and conveniences, he made arrangements in regard to those worldly affairs that might have been problems after his transition, if not properly arranged. He anticipated everything that actually happened and prepared for every emergency and contingency. His passing was undoubtedly postponed until the end of the Convention because of his prayers and petition that it might be so. His illness was not one that entailed great suffering for it was due to a complete breakdown from overwork, from extreme efforts, and from other attendant causes that did not give him any extreme pain or form of suffering. His heart had become exhausted and could no longer continue the great work it was required to do because it had expended itself and weakened itself beyond repair.

Since transition is inevitable in the life of each one of us and since the transition may or may not be accompanied by pain or suffering or by a condition that we can analyze, one thing is certain, it is always a condition that cannot be overcome. The inevitableness of transition is the will of God. No one has yet ever lived beyond that decreed time and there is no reason why any mystic or any human should think that when his time has come there is any possibility of any human agency or human assistance overcoming the Divine decree.

Everything in the world that could be done to make the last days and hours of our Grand Master comfortable, happy, pleasant, and inspiring, was done by his wife and his intimate companions here at headquarters. The Emperor and the Secretary were with him just a few minutes before his transition and the Emperor's wife was standing at his wife's side just after midnight, where she had been on many occasions, when he opened his eyes and gave each one of them the last final smile and closed them again with a deep breath of relief and went to sleep. It was just such a transition as each one of us hopes will be our fortunate experience. He lived his life as a Rosicrucian in the same manner in which it ended and he passed through the great change—in absolute peace with a smiling coun-

tenance with no fear of the future and a great, inspiring comprehension of the future.

In the Higher Grades

Those who have reached the very highest grades of our organization constitute the large proportion of our members and a majority of them have been with us eight and ten or more years. They are the ones who constitute the very foundation and backbone of the organization because of their loyalty, devotion, and preparation. Incidentally, they are the most enthusiastic of our members. There is an enthusiasm that animates the heart and mind of every new member. There is an enthusiasm born of curiosity, a sincere desire to know and a determination to master the unknown facts of life. That enthusiasm is excellent. It motivates the member in all of his studies. It forces him to be careful in his studying and to be precise and exact. It tends to seek new members for our organization and to help support our work through propaganda. But the enthusiasm of the new member or of the member who is only part way on the path can never be equalled by the enthusiasm of the member who has reached the higher grades. He has lost all of his desire to hurry. He no longer has the anxiety to get from lesson to lesson and grade to grade. He is not enthusiastic because there is so much of the unknown that he wishes to master and conquer. He is not enthusiastic because there is a mysterious something in the future that he feels sure he will win. The advanced member's enthusiasm is born of appreciation for the blessings received, the knowledge attained, the power developed. The new member's enthusiasm is based upon his picture of the future as he views it and what he expects to find in his future membership. The enthusiasm of the advanced member is based upon a picture of the work as he has passed through it. His view is backward over the path he has trod. He sees what he has already mastered and what he has already attained. Letters from these members constantly reiterate what might become a slogan for the Order, "I would give anything in the world if I had been able to enter the organization earlier in my life." The greatest power of the organization in a spiritual and psychic sense rests in and with these advanced members who are accomplishing not only miracles in their own lives but in the lives of others everywhere. These persons have attained this enthusiasm and this rejuvenation and rebirth of their life through carefully following the instructions and avoiding all of the temptations offered by traveling psychologists, world masters, teachings, class organizers and what-not. I hope that these few words of mine will encourage all of you to spread these thoughts in all of your contacts with the members.

The DAWN OF CONSCIENCE

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Tracing Back to 6000 B.C. The Birth of God in Man

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